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HISTORY OF THE SCHOOL

OF THE

REFORMED PROTESTANT DUTCH CHURCH,

IN THE

City of New-York,

FROM 1633 TO THE PRESENT TIME.

BY

HENRY WEBB DUNSHEE.

With an Introduction

BY

REV. THOMAS DE WITT, D.D.

Published by the Authority of the Consistory of the Collegiate Reformed Protestant
Dutch Church, of the City of New-York.



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PROLEGOMENA.

THE preparation of an inscription for the tablet intended to be placed in the front of the new edifice erected for the school of the Reformed Protestant Dutch Church, in the city of New-York, led to the inquiry : " In what year was the school established ?"

To this question no satisfactory answer could be obtained. History, indeed, informed us that the establishment of a school by the Dutch in New-Netherland was synchronous with the founding of a colony ; and from this circumstance, the opinion was entertained by some that the germ of this institution was planted in New-Amsterdam at an early period in its history. But the generality of those who were acquainted with the school, supposed that the date of its origin could be traced to a period subsequent to the Revolutionary War.

The traditionary knowledge of the school leading its Trustees to the belief that it was one of antiquity, that body, on the motion of MORTIMER DE MOTTE, Esq., one of its members, requested the Principal to compile such information with regard to it as authentic sources might furnish. The present work is the result.

Identified with the history of the city from its settlement, and with the most ancient church established therein ; perpetuated by our worthy ancestors, to whose children and children's children, even to the present day, it has afforded a religious and intellectual training ; endeared by associations of a most interesting character to numerous members of the

Dutch Church now living, descendants of the original stock, and partakers in youth of its benefits ; an interest attaches to it, at once peculiar and delightful.

Induced by these considerations, and with the view of preserving, in substantial form, the history of this the oldest educational institution existing at present in the Western World, the Consistory of the Collegiate Church, with its accustomed liberality, made provision for its publication.

The materials for this work were principally derived from the Colonial Records of New-Amsterdam, preserved in the archives of the City and State Governments ; the Correspondence of the Classis of Amsterdam ; the Consistorial Minutes of the Collegiate Church, (the Rev. Dr. De Witt rendering the translation from the Dutch language, in the two latter ;) Brodhead's New-York, the Documentary History of the State, and the Minutes of the Board of Trustees.

The Author acknowledges with kindness his lasting obligations to Hon. James W. Beekman, E. B. O'Callaghan, M. D. ; James B. Brinsmade, Esq., of Albany ; A. D. F. Randolph, Esq. ; David T. Valentine, Clerk of the Common Council ; Theodore Nims, Jr., Esq. ; Samuel W. Seton, Esq. ; and to the Librarians of the Historical Society, Mercantile and Society Libraries of this city, for the facilities they so cordially afforded him in the prosecution of his researches.

Extracts from the Minutes of the Board of Trustees and of Consistory :

New-York, May 29, 1848.

" On the motion of Mortimer De Motte, it was unanimously

" *Resolved*, That Mr. Henry W. Dunshee be requested to investigate the records of our church, and gather together from them, and from such other sources as may be presented to him, all the facts attainable, in connection with and relative to the School of the Reformed Protestant Dutch Church, in the city of New-York, for the purpose of preparing its history.

THOMAS JEREMIAH,
Sec. Board of Trustees.

Upon the completion of the work, it was approved by the pastors of the Collegiate Church and the Board of Trustees, before whom it was read, May 24, 1852.

At a subsequent meeting of the Board, June 28, "Messrs. Van Nest, Oothout, and Dunshee were appointed a committee, with reference to the publication of the work."

"Oct. 25th.—The draft of a memorial was presented at a meeting of the Trustees, by Mr. Van Nest, in behalf of the above committee, and it was on motion

"*Resolved*, That the said memorial, signed by the officers of this Board, be presented to Consistory."

GEO. S. STITT, Sec.

In Consistory, February 3, 1853.

"On the request of the Trustees of the School of the Church, to publish its history for gratuitous distribution,

"*Resolved*, That the sum of six hundred dollars be appropriated for that purpose.

"*Resolved*, That the Rev. Dr. De Witt be requested to aid the Trustees in the said publication."

Extract from Minutes.

CORNELIUS BOGERT, Clerk.

June 29, 1853.

"*Resolved*, That Messrs. Warner and Beadle be a special committee to superintend the publication of the History of the School."

GAMALIEL G. SMITH, Sec.

BOARD OF TRUSTEES

OF THE

SCHOOL OF THE REFORMED PROTESTANT DUTCH CHURCH,
IN THE CITY OF NEW-YORK.

1853.

PETER R. WARNER, *Chairman.*

GAMALIEL G. SMITH, *Secretary.*

EDWARD L. BEADLE, M.D.

JOHN VAN NEST.

GEORGE S. STITT.

CHARLES S. LITTLE.

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TEACHERS.

HENRY WEBB DUNSHEE.

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MISS HARRIET PARKER.

“ MARIA JOSEPHINE ROGERS.

“ ELSIE J. NICHOLSON.



INTRODUCTION.

A HISTORICAL SKETCH

OF THE

PAROCHIAL SCHOOL SYSTEM IN HOLLAND SUBSEQUENT TO THE REFORMATION.

BY REV. THOMAS DE WITT, D. D.

THIS volume gives the History of the School of the Reformed Dutch Church in this city, as far as it can be ascertained from surviving documents in various sources. This school was co-eval with the first settlement by Hollanders here, and has continued, to the present time, an instrument of much good in training the children, especially of the poorer class, under a direct religious influence. It has proved, under the Divine blessing, a nursery to the Church, gathering many into her communion; and it has introduced a very large proportion as useful members of society. It was the custom, after the Reformation in Holland, to send out with emigrants going to any of its colonies, however few in number, a well-qualified schoolmaster, who was a member of the Church, and accredited by his competence and piety to take charge of the instruction of children and youth. During the absence or want of a minister, he was bound to conduct public worship, by reading a ser-

mon, offering prayers, etc., on the Sabbath, and on other occasions. With the earliest agricultural settlement of Manhattan Island and its vicinity, such a schoolmaster and *voorleser* was sent out, and from the earliest period the School has continued to this day.

The importance of the religious element in early education cannot be too highly estimated in reference to the formation of character, and the direction of the future course of life. Under the Old Testament economy, the Divine direction was: "*These words shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*" In the early Christian Church, particular attention was paid to the scriptural and religious instruction of youth, and constant reference is made to the office and exercises of catechists and catechumens. The witnesses for the truth in the dark middle ages of the reign of Papal usurpation were remarkable for their faithfulness in the religious instruction and discipline of their children. The excellent and devoted Waldenses were probably indebted, under God, to their peculiar diligence in the discharge of this duty for their remarkable success in keeping their body together, under the influences and persecutions that pressed upon them; in transmitting their testimony from generation to generation, and in remaining continually a beacon-light amid the prevailing darkness, for the admiration and guidance of the Church in future times. History informs us that they bestowed constant and careful attention on the religious instruction of their children and youth, that they were in the habit of preparing excellent and appropriate catechisms and formularies, and that the pastors made the religious training of their youth a leading and unceasing object of their labors.

At the period of the Reformation, the different parts of the Protestant Church made this a prominent object of their care and efforts. Formularies of divine truth, and catechisms adapted to different ages, were early introduced. Many of them obtained ecclesiastical sanction and authority, and were directed to be explained in the pulpit and the schools. It would be interesting to trace the history of the introduction and use of catechetical instruction in the churches and schools, from the earliest time of the Reformation, by the Church of England, the Church of Scotland, the Reformed Churches of France, Switzerland, Germany, and Holland, etc. Measures were taken in Scotland, at an early period of the Reformation, leading to the institution of parochial schools, widely diffused, under the supervision of the churches, and making religious instruction a pervading and distinguishing element.

We can here only make a brief reference to the Church of Holland. No where was the struggle for the principles of the Reformation so severe and (we may say) so crushing. Charles V., who held the crown of Spain, and the patrimonial inheritance of the Netherlands, was elected Emperor of Germany. He found it his policy to treat the Protestant princes, and the professors of the Protestant faith there, with comparative indulgence; while in the Netherlands, hereditarily devolving upon him, he introduced his Spanish armies and the Inquisition. The page of history is replete with the account of the severity and extent of the religious persecutions by Spanish and Papal power. Thousands upon thousands lost their lives, while many more fled for refuge to other parts. But then the Word of the Lord took deep root. The first religious societies of the Reformed faith called themselves "*De Kerken van Christus onder het Kruys*:" "The Churches of Christ under the Cross." In 1566 the

first Synod met at Antwerp, minutes of which have not been handed down. The noted and cruel Duke of Alva succeeded to the Viceroyalty of the Netherlands in 1567. He boasted that during his seven years' regency, *eighteen thousand* had been put to death by him for heresy. The Reformed held their Synod at Wesel, now in Rhenish Prussia, on the Rhine, in 1568; and at Embden, in East Friesland, in 1571; not being able to find a place of safety in the Netherlands. They called themselves "*Believers under the Cross scattered throughout the Netherlands.*" At these Synods, particular reference was made, and provision secured, for the Christian education of the young. At subsequent Synods, held in Holland, before and after the Union of Utrecht, in 1579, the subject was carefully considered, and plans adopted. The principles thus adopted became more fully developed and matured in the action of the well-known Synod of Dort, held in 1618 and 1619. In the seventeenth session of that Synod, November 30, 1618, the subject of the instruction and education of youth, and of catechising, was under discussion. In the result, the following resolution was adopted, and minute made. The whole is inserted, as worthy of being read and well weighed:

"In order that the Christian youth may be diligently instructed in the principles of religion, and be trained in piety, three modes of catechising should be employed. I. IN THE HOUSE, BY PARENTS. II. IN THE SCHOOLS, BY SCHOOLMASTERS. III. IN THE CHURCHES, BY MINISTERS, ELDERS, AND CATECHISTS ESPECIALLY APPOINTED FOR THE PURPOSE. That these may diligently employ their trust, the Christian magistrates shall be requested to promote, by their authority, so sacred and necessary a work; and all who have the oversight of churches and schools shall be required to pay special attention to this matter."

"I. The office of PARENTS is diligently to instruct their children and their whole household in the principles of the Christian religion, in a manner adapted to their respective capacities; earnestly and carefully to admonish them to the cultivation of true piety; to engage their punctual attendance on family worship, and take them with them to the hearing of the Word of God. They should require their children to give an account of the sermons they hear, especially those on the Catechism; assign them some chapters of Scripture to read, and certain passages to commit to memory; and then impress and illustrate the truths contained in them in a familiar manner, adapted to the tenderness of youth. Thus they are to prepare them for being catechised in the schools, and by attendance on these to encourage them and promote their edification. Parents are to be exhorted to the faithful discharge of this duty, by the public preaching of the Word; but specially at the ordinary period of family visitation, previous to the administration of the Lord's Supper; and also at other times by the minister, elders, etc. Parents who profess religion, and are negligent in this work, shall be faithfully admonished by the ministers; and, if the case requires it, they shall be censured by the Consistory, that they may be brought to the discharge of their duty."

"II. SCHOOLS, in which the young shall be properly instructed in the principles of Christian doctrine, shall be instituted not only in cities, but also in towns and country places where heretofore none have existed. The Christian magistracy shall be requested that well-qualified persons may be employed and enabled to devote themselves to the service; and especially that the children of the poor may be gratuitously instructed, and not be excluded from the benefit of the schools. In this office none shall be employed but

such as are members of the Reformed Church, having certificates of an upright faith and pious life, and of being well-versed in the truths of the Catechism. They are to sign a document, professing their belief in the Confession of Faith and the Heidelberg Catechism, and promising that they will give catechetical instruction to the youth in the principles of Christian truth according to the same. The schoolmasters shall instruct their scholars according to their age and capacity, at least two days in the week, not only by causing them to commit to memory, but also by instilling into their minds an acquaintance with the truths of the Catechism. [An elementary small Catechism, the Compendium, and the Heidelberg Catechism are those specified to be used by the different grades of children and youth.] The schoolmasters shall take care not only that the scholars commit these Catechisms to memory, but that they suitably understand the doctrines contained in them. For this purpose, they shall suitably explain to every one, in a manner adapted to his capacity, and frequently inquire if they understand them. The schoolmasters shall bring every one of the pupils committed to their charge to the hearing of the preached Word, and particularly the preaching on the Catechism, and require from them an account of the same."

"III. In order that due knowledge may be obtained of the diligence of the schoolmasters, and the improvement of the youth, it shall be the duty of the MASTERS, WITH AN ELDER, and, if necessary, with a magistrate, to visit all the schools, private as well as public, frequently, in order to excite the teachers to earnest diligence, to encourage and counsel them in the duty of catechising, and to furnish an example by questioning them, addressing them in a friendly and affectionate manner, and exciting them to early piety and diligence. If any of the schoolmasters should be found



neglectful or perverse, they shall be earnestly admonished by the ministers, and, if necessary, by the Consistory, in relation to their office. The ministers, in the discharge of their public duty in the Church, shall preach on the Catechism. These sermons shall be comparatively short, and accommodated, as far as practicable, to the comprehension of children as well as adults. The labors of those ministers will be praiseworthy who diligently search out country places, and see that catechetical instruction be supplied and faithfully preserved. Experience teaches that the ordinary instruction of the Church, catechetical and other, is not sufficient for many, to instil that knowledge of the Christian religion which should, among the people of God, be well grounded; and also testifies that the living voice has very great influence; that familiar and suitable questions and answers, adapted to the apprehension of each individual, is the best mode of catechising, in order to impress the principles of religion upon the heart. It shall be the duty of a minister to go with an elder to all capable of instruction, and collect them in their houses, the Consistory-chamber, or some other suitable place, (a number particularly of those more advanced in years,) and explain familiarly to them the articles of the Christian faith, and catechise them according to the circumstances of their different capacities, progress, and knowledge. They shall question them on the matter of the public sermons on the Catechism. Those who desire to unite with the Church shall, three or four weeks before the administration of the Lord's Supper, be more carefully and frequently instructed, that they may be better qualified and be more free to give a satisfactory account of their faith. The ministers shall employ diligent care to ascertain those who give any hopeful evidence of serious concern for the salvation of their soul, and invite them to them; assembling

those together who have like impressions, and encouraging to friendly intercourse and free conversation with each other. These meetings shall commence with appropriate prayer and exhortation. If all this shall be done by the ministers with that cordiality, faithfulness, zeal, and discretion that become those who must give an account of the flock committed to their charge, it is not to be doubted that in a short time abundant fruit of their labors shall be found in growth in religious knowledge, and holiness of life, to the glory of God, and the prosperity of the Church of Christ."

In the above we find evidence of alliance between Church and State to some extent, from which we are, happily, wholly free. But it suggests sentiments, and marks a course bearing upon the religious education of children and youth, well deserving the attention and approbation of the Church and Christian community. It is deeply to be regretted that with the extension of common school education through the entire community, under the patronage and by the provision of the State, certain influences have successfully operated to divest them of a Christian character. Some time since, the Romanists raised an organized opposition to our common schools as then conducted, demanding the alteration and excision of our school-books, and afterwards proceeded to object to the use of the Bible and the offering of prayer in the schools, until they are deprived of the semblance of religious character. Succeeding in this, they raised the cry that the schools were godless and infidel, and claimed for themselves their proportionate part of the public moneys to support their own denominational schools, confounding the doctrines and rites of their own Church with religion. While the system of universal education, under the patronage of the State, is to be preserved as of the highest importance,

and no denominational claim should be allowed, it is most desirable and important that in the Christian community the Bible should be preserved in our schools, and that God should be acknowledged in them. But beyond this it is the province of the Church, from her own resources and means, to devise the best methods of providing an enlightened, sound religious education to her children, in a way the most practicable under existing circumstances. The minute extracted from the acts of the Synod of Dort furnishes principles of great value and enduring excellence, which, with some variety in the details caused by a change of circumstances in our position, should be carefully kept in view by the Church, to be faithfully carried into execution. The high importance of selecting or forming schools exerting a religious influence need not be dilated on. Parents should be led with greater fidelity to impart domestic instruction in the great truths of the gospel as embraced in our standards, and should accompany it with salutary guidance and example. Ministers and officers of the Church should pay particular attention to the young, in their early religious training, and seek to win them to the faith and service of the Redeemer. Is it not to be feared that in the facilities which modern times afford in the spread of universal education, the institution of Sabbath-schools, and the multiplied and cheap issues from the press, there is yet a decline in the careful attention of the Church, in the use of the various means exhibited in the article quoted from the acts of the Synod of Dort, for the acquisition of sound and well-digested religious knowledge found among the children of the Church in earlier days?

This volume, giving the history of the school of our Reformed Dutch Church in this city, is not without its interest to the general reader as a research into the "*olden times*," and connected with the earliest period of our city's

history. But it bears peculiar interest to the friends of our Church, and all who feel the importance of the religious training of the children of the Church, particularly of those who might otherwise be neglected. This history has been prepared by the present Principal of the school, after careful investigation of remaining sources of information. It is to be regretted that so few materials as to some periods have been preserved. In the school there has ever been preserved a course of instruction in the branches of knowledge adapted to prepare for practical life, while sound religious instruction has been carefully imparted. The happy and salutary influence of the school has been experienced through its continued existence, and it is now flourishing under the wise and faithful direction of the present Principal, who has prepared this volume at the request of the Board of Trustees appointed by the Consistory.

THOMAS DE WITT.

NEW-YORK, Sept. 20, 1853.

HISTORY OF THE SCHOOL
OF THE
REFORMED PROTESTANT DUTCH CHURCH,
IN THE CITY OF NEW-YORK.

CHAPTER I.*

A BRIEF OUTLINE OF THE DISCOVERY AND SETTLEMENT OF
NEW-AMSTERDAM: 1609—1633.

SPECIAL preconcerted efforts, authorized by Government or induced by religious persecution, led to the settlement by the English of ten out of the thirteen original colonies, extending on the sea-coast from Maine to Georgia, inclusive. How, then, did Holland obtain a foothold on this continent, and how came the Dutch Government, with its Church and School, to be the first established in the Empire State?

A brief outline of the circumstances which led to the discovery and subsequent colonization of New-Amsterdam will not only afford a solution to these questions, but also demonstrate the fact that a public school was established therein as soon as the circumstances of the settlers permitted it.

The discovery of America by Columbus while attempting to reach China and Cathay by a westward passage, did not

* The contents of this chapter were culled from the first eight chapters of Brodhead's New-York; and here, as elsewhere throughout the work, his language has at times been appropriated.

in the least repress the efforts prompted by the commercial spirit of the age, to accomplish that undertaking. The voyages made for that purpose resulted in the exploration of most of the large rivers and estuaries on the entire eastern sea-board of the continent. The southern route, discovered by Magellan in 1520, affording no advantages over the accustomed route through the Indian Seas, a passage was sought for on the north-west. Foremost and most persevering in this enterprise, was England; no less than thirty voyages, with this design, having been undertaken by British navigators; among whom was Henry Hudson. Failing to achieve the object of his ambition in the two attempts made by him in 1607 and 1608 in behalf of the English "Association for the Discovery of the North-west passage," he offered his services to the East India Company of Holland; and, on the 6th of April, 1609, departed in the "Half Moon," from Texel, with instructions to "explore a passage to China by the north-east or north-west." Prevented by the ice from proceeding eastward toward Nova Zembla, he touched at the island of Faro, sailed thence to the Banks of Newfoundland, ran down the coasts of Nova Scotia, Maine, and Massachusetts; and failing to find an opening to the west, put to sea again. A fortnight after, he made land off the capes of the Chesapeake, whence, sailing northward along the coast of Maryland, he entered Delaware Bay. Proceeding thence cautiously up the eastern coast of New-Jersey, he entered the Narrows, and, on the 11th of September, anchored in the lower bay. Subsequently, in prosecution of his main design, he passed up the river, which now bears his name, to the vicinity of Albany; and, having ascertained by soundings that no farther advance could be made, he reluctantly returned to the neighborhood of Hoboken. On the 4th of October he weighed anchor for the last time, and having re-crossed the

ocean, landed, in November, at Dartmouth in England, whence he communicated to the Company at Amsterdam an account of his discoveries.

“Thus the triumphant flag of Holland was the harbinger of civilization along the banks of the great river of New-York. The original purpose of the Half Moon’s voyage had failed of accomplishment ; but why need Hudson repine ? He had not, indeed, discovered the passage to the eastern seas, but he had led the way to the foundation of a mighty state. The attractive region to which accident had conducted the Amsterdam yacht, soon became a colony of the Netherlands, where, for half a century, the sons and daughters of Holland established themselves securely under the ensign of the republic, transplanted the doctrines of a reformed faith, and obeyed the jurisprudence which had governed their ancestors.”*

In 1610, the great “River of the Mountains” was visited a second time by a vessel from Holland, in pursuit of beaver and other valuable furs.

In 1611, Christiaensen and Block made a joint voyage to the river for the purposes of trade ; and the reports which they made of the country on their return to Holland, led three influential merchants of Amsterdam to dispatch with them, in 1612, two vessels for the purpose of continuing the traffic with the natives.

During 1613, three other trading-vessels visited the island of Manhattan, returning in 1614, freighted with large cargoes of valuable furs. The ship under the command of Block having been burned while he was preparing to return to Holland, he was obliged to build a yacht, which caused him to remain at Manhattan during the winter of 1613-14 ; and the

* Brodhead, N. Y., 36.

few huts erected by him at this time near the southern point of the island, were the first European abodes upon it. Forsaking these temporary structures upon the completion of his yacht, he explored the bays and rivers on the coasts of Connecticut, Rhode Island, and Massachusetts. Here he found Christiaensen's ship from Manhattan, in charge of Cornelis Hendricksen; and having exchanged vessels with him, Block returned to Holland. In the meanwhile, Fort Nassau was built by Christiaensen, on Castle Island, a little below Albany, as a warehouse and military defense for the traders.

Previous to Block's return to Amsterdam, the States-General had passed an Octroy, granting and conceding that "whosoever shall from this time forward discover any new passages, havens, lands, or places, shall have the exclusive right of navigating to the same for four voyages." The merchants who had employed Block, encouraged by the results of his voyage, formed an Association, and lost no time in taking the steps necessary to secure to themselves the special privileges guaranteed in the general ordinance. Through their deputies at the Hague, they laid before the States-General a map and report of the newly-explored countries, which now, (1614,) for the first time, received the name of NEW-NETHERLAND. Their High Mightinesses having granted their request, they assumed the title of "The United New-Netherland Company," and enjoyed for three years from January, 1615, the exclusive trade "of all lands from the fortieth to the forty-fifth degree of latitude.*"

In the spring of 1617, Fort Nassau was destroyed by a freshet, and a new fortified post was erected by the traders on the main land, on a commanding eminence called Tawass-gunshee, at the mouth of Norman's Kill, immediately south of the present city of Albany.

* Brodhead, N. Y. 60, et seq.

On the expiration of the Company's charter in 1618, the trade of the Mannhattans was thrown open, and many vessels, heretofore excluded, resorted thither for traffic.

The next important movement affecting the interests of New-Netherland, was the establishment by charter, in 1621, of the Dutch West India Company. The central power of this Association was divided, for the more efficient exercise of its functions, among five branches or chambers, located in the different cities of the Netherlands, the managers of which were styled Lords Directors. That of Amsterdam was the principal; and to it was assigned the management of affairs in New-Netherland. The general supervision and government of the Company were lodged in an Assembly or College of nineteen delegates. This Company, with the approbation of the States-General, appointed the Director-General, and all other officers, civil, military, judicial, and executive. "The profit and increase of trade" was its main object, although it was expected to promote colonization. Two years elapsed before the company was prepared to go into operation; the trade of New-Netherland, however, was constantly increasing.

In 1623, thirty families were dispatched from Holland, and, upon entering Hudson river, eight men were left to take possession of Manhattan Island, and eighteen families were taken to the neighborhood of Albany. The remainder were sent to locate upon the Connecticut and Delaware rivers and the Wallabout. This was the first attempt at colonization.

In 1624, Cornelius Jacobsen May was appointed First Director of New-Netherland, and during his administration, Fort Orange, which had been commenced the year previous, was completed.

During 1625, forty-five new settlers were added to the population of New-Netherland; but it was not till 1626



that any permanence was given to the colony at *Manhattan*. In this year Peter Minuit commenced his administration as Director-General, and a council of six individuals was appointed for the administration of affairs. The island, heretofore occupied by mere sufferance, was purchased from the natives for twenty-four dollars. Fort Amsterdam* was commenced near the Battery, and became the head-quarters of the Government; and religious services, in the absence of a regular clergyman, were commenced by the reading of the Scriptures and the Creed, by the Consolers of the Sick. This may be deemed the commencement of a city now unrivalled in the western world.

Compelled by the hostility of the neighboring Indians, the eight families now constituting the colony at Fort Orange, and the settlers on the Delaware, removed to Manhattan; so that, in 1628, the population of Manhattan amounted to two hundred and seventy. But serious causes operated to prevent the prosperity of the colony. The Indians were unfriendly, difficulties existed between the colony and the settlements in New-England and on the Delaware; and the colonists received but little attention from the West India Company, in consequence of their commercial interest being involved in the war then existing between Holland and Spain. By the Charter of Privileges and Exemptions granted to the Patroons, in 1629, colonies were established beyond Manhattan, and the commerce of New-Netherlands was prosperous, the imports, in 1632, amounting to \$57,200; but the small community located in the vicinity of Fort Amsterdam, being principally engaged in agricultural, pur-

* This fort was between Whitehall and State streets, directly facing the Bowling Green. The "Government House" afterwards occupied this site.

suits, supported themselves, in the absence of supplies from the fatherland, with great difficulty.

Minuit, who was recalled in 1632, had done much for the advancement of trade, to which his attention had been chiefly directed; but the affairs of the colony were far from possessing any considerable degree of stability. Several families of Manhattan returned with Minuit to Holland, and for twelve months the colony was left without a Director-General; when the West India Company, learning that the English, who had for some years laid claim to the country, were making preparations to establish settlements in certain portions of the territory under their jurisdiction, sent over Wouter Van Twiller as Director-General, accompanied by one hundred and four soldiers; the first military force in the colony. A certain degree of security against the encroachments of the Indians and English was now established; prompt and energetic measures for the more efficient management of the internal affairs of the colony were adopted, and the individual interests and prosperity of the settlers were provided for; all of which imparted an impetus which enabled the brave and industrious pioneers at Manhattan to overcome all the difficulties from within, and foes from without, with which for many years they were called to contend: and it is at this period we shall, in the subsequent chapter, take up the subject of the establishment of the *oldest school now in existence in America*.

CHAPTER II.

HISTORY OF THE SCHOOL FROM ITS ESTABLISHMENT, 1633,
TO THE CAPITULATION, 1664; EMBRACING A PERIOD OF
THIRTY-ONE YEARS.

In the "Historical Sketch" we have seen that the Dutch have long been distinguished for their interest in education. "Neither the perils of war, nor the busy pursuit of gain, nor the excitement of political strife, ever caused them to neglect the duty of educating their offspring. Schools were every where provided, *at the public expense*, with good school-masters, *to instruct the children of all classes* in the usual branches of education; and the Consistories of the churches took zealous care to have their youth thoroughly taught the Catechism, and the Articles of Religion."*

Their national prosperity must be attributed, in no small degree, to their moral character; and when, in the course of Providence, they commenced the colonization of New-Netherlands, the settlers, noted for their sterling virtues and adherence to the principles which they had embraced, not only brought with them and established, as far as the circumstances of a new colony rendered it practicable, the civil polity to which they had been accustomed, but had secured to them, by legal enactment, the institution of churches and schools.

The West India Company, with whom the work of colonization commenced, bound itself "to maintain good and

* Brodhead, i. 462.

fit preachers, schoolmasters, and comforters of the sick.”*
 “They recognized the authority of the Established Church of Holland over their colonial possessions; and the specific care of the transatlantic churches was early intrusted by the Synod of North Holland to the Classis of Amsterdam. By that body all the colonial clergy were approved and commissioned. For more than a century its ecclesiastical supremacy was affectionately acknowledged; and long after the capitulation of the province to England, the power of ordination to the ministry, in the American branch of the Reformed Dutch Church, remained in the governing Classis of Holland, or was exercised only by its special permission.”†

The establishment of schools, and the appointment of schoolmasters, rested conjointly with the Company and the Classis of Amsterdam; and it is from this circumstance that much relating to the early history of the school under consideration has been preserved.

When the special Charter of “Freedoms and Exemptions” was granted by the Company to the Patroons, for the purpose of agricultural colonization, they were not only obligated to satisfy the Indians for the lands upon which they should settle, but were to make prompt provision for the support of “a minister and schoolmaster, that thus the service of God and zeal for religion may not grow cool, and be neglected among them; and that they do, for the first, procure a comforter of the sick there.”‡ Thus religion and learning were encouraged; and we find accordingly, in the early records, frequent references to the judicial support and maintenance of schools at Fort Orange, Flatbush, Fort Casimir, and other settlements. In the contract made with the

* O’Call. N. N. i. 220.

† Brodhead, i. 614.

‡ Vide Charter of “Privileges and Exemptions.” O’Call. N. N. i. 119.

Rev. Gideon Schaets, when engaged as minister at Rensselaerswyck, he was required, among other duties, "To use all Christian zeal there to bring up *both the heathens and their children* in the Christian religion. To teach also the *Catechism* there, and instruct the people in the Holy Scriptures, and to pay attention to the office of *schoolmaster* for old and young. And further, to do every thing fitting and becoming a public, honest, and holy teacher, for the advancement of divine service and church exercise among the young and old. And in case he should take any of the heathen children to educate, he was to be indemnified therefor as the Commissioners shall think proper."* This is not the only instance where public provision was made by our ancestors for the education of all classes, including even the children of the natives.

The course most commonly pursued, when a colony was to be established, was, to have a schoolmaster accompany the settlers, and, to a certain extent, conduct religious services. After habitations were erected, and the settlement had assumed a warrantable degree of stability, it was provided with a minister. A settlement on the Delaware furnishes a case in point. Settlers were encouraged to proceed to New-Amstel by certain conditions, thirty-five in number, the seventh of which was, "The city of Amsterdam shall send thither a proper person for *schoolmaster*, who shall *also read the Holy Scriptures in public, and set the Psalms.*" The eighth article stipulated, "The city of Amsterdam shall also provide, as soon as convenient, for the said schoolmaster." When the population should amount to two hundred, a minister and Consistory were to be appointed. Accordingly, about one hundred and sixty-seven colonists embarked, accompanied by "*Evert Pietersen*, who had been approved, after

* O'Call. N. N. ii. 567.

examination before the Classis, as schoolmaster and Zieken-trooster," "to read God's Word, and lead in singing." Notwithstanding disasters at sea, the colony was soon organized under auspices favorable to its prosperity. "The religious instruction of the colonists was superintended by Pietersen," until the arrival, a few months afterwards, of Domine Everardus Welius, accompanied by about four hundred new emigrants. A church was immediately organized, and two elders were appointed, with "Pietersen as fore-singer, Zieken-trooster, and deacon," with a colleague. The colony seemed very prosperous, and was augmented by thirty families from Manhattan.*

Creditable in the extreme was this determination of the Dutch to transplant in the New World those institutions which had long been the pride of their native land; and notwithstanding the many and formidable difficulties with which these had to contend in those troublous and perilous times, their influence in the community has not yet ceased.

Would that the Dutch descendants of the present generation, the recipients of a noble inheritance, and participants of its resultant blessings, were as ardently attached to these institutions, and as zealous as were their forefathers in sustaining and extending them!

1626.—On the settlement of Manhattan, we find nearly the same course pursued as in the case of New-Amstel. When a colonial government was organized, 1626, by Kieft, the first Director-General, we find the place of a clergyman supplied, to a certain extent, by Sebastian Jans Crol, and Jan Huyck, two "Kranc-besoeckers," "Zieken-troosters," or "Comforters of the Sick," whom they were to visit and pray with. It was their especial duty to read to the people, on the Sabbath, "some texts out of the Scriptures, together

* Brod. N. Y. i. 631-633.

with the Creeds." "François Molemaecker was at the same time employed in building a horse-mill, with a spacious room above to accommodate a large congregation; and a tower was also to be erected in which the bells brought from Porto Rico were intended to be hung."*

Thus, coëval with the arrival of the first organized body of colonists, we have the introduction of public religious services; the settlers being exclusively from Holland, and of the Reformed religion.

Exigency of circumstances, in a new settlement, sometimes demanded that the exercise of the functions pertaining to the offices of the minister, the schoolmaster, and the Krank-besoecker, devolved upon the same individual: so that we might with propriety be justified in claiming the introduction of public education as early as 1626; but as the term schoolmaster is not expressly applied to either of the Krank-besoeckers, we will waive the position. It will be observed, however, that this peculiarity of the Reformed Church was introduced into Manhattan previous to any legal enactment of requirement, as it was not until 1629 that the condition was imposed of appointing a "comforter."

1633.—In the spring of 1633, Wouter Van Twiller arrived at Manhattan, as the second Director-General of New-Netherlands. In the enumeration of the Company's officials of the same year, Everardus Bogardus is mentioned as offi-

* Memoir on the Colonization of New-Netherlands, by J. R. Brodhead, Esq.; collected from "Wassenaar's Historiche Verhael." (Amst. 1621-1632.) "The Creed is still read in the churches in Holland by the 'Voorleezers' or clerks, from the 'Doopt-huysje' or baptistery, under the pulpit. Until a recent period, this custom was kept up in the Reformed Dutch churches in this country." ii. N. Y. H. S. Coll. ii. 363. Brod. N. Y. i. 165. Doc. Hist. N. Y. iii. 42.

ciating as minister at Fort Amsterdam, and ADAM ROELANDSEN as the *first* schoolmaster.*

Here, then, in accordance with the custom of the age, the usage of the home Government, and by charter stipulations, we have the introduction of the first schoolmaster in Manhattan, establishing, as the sequel will prove, the foundation of an institution which the Church has never lost sight of; and although it is probable that at times the school was kept somewhat irregularly, owing to the unsettled state of affairs arising from Indian depredations, and the hostile attitude and aggressions of the colonists in New-England, yet the records furnish direct and indisputable evidence of the efforts made for its support and continuance.

On the arrival of Van Twiller, he found affairs in a sad condition, the colony having been for a year without an executive officer. "Fort Amsterdam, now dilapidated, was repaired. A guard-house and barrack for the newly-arrived soldiers were constructed within the fort; three windmills were erected; brick and frame houses were built for the Director and his officers; small houses were constructed for the corporal, the smith, the cooper, and the midwife; and the 'upper room' in the mill, in which the people had worshipped since 1626, was replaced by a plain wooden building, *the first church edifice of New-Netherlands*, situate on the East river, in what is now Broad street, between Pearl and Bridge streets;† and near this "Oude Kerck," in Whitehall street, near Bridge, a dwelling-house and stable were erected for the use of the Dominie.‡

In an extended list of the officers and servants of the

* Alb. Rec. i. 52.

† Now known as 100 Broad street. Alb. Rec. x. 335. Benson's Hist. Mem. 42. O'Call. N. N. i. 155.

‡ Val. Man. Com. Coun. 1853, 427 et seq.

Dutch West India Company, in 1638, Rev. Everardus Bogardus is again mentioned as minister at Fort Amsterdam, *where* Adam Roelantsen was still the schoolmaster.* Roelantsen is mentioned also as having a lawsuit this year with one Jan Jansen; and also as testifying in another suit, at the request of Rev. E. Bogardus.† The following year he resigned his charge, and left the colony; as in the list of settlers arrived in Rensselaerswyck, in 1639, we find the name of "Adam Roelantsen Van Hamelwaard, previously schoolmaster at New-Amsterdam."‡ Jan Cornelissen, carpenter, who had preceded him thither in 1635,§ possibly learning from Roelantsen himself (as the settlement was small) of the vacancy in the school, subsequently came to New-Amsterdam, and was appointed the schoolmaster.

In 1642, the church on Broad street having become somewhat dilapidated and reproachful in appearance, an effort was made to procure a new one, and at the same time was commenced the laudable undertaking of *building a school-house* with suitable accommodations. The Vertoogh, after mentioning the efforts made to raise subscriptions for building a new church, adds: "The bowl has been going round a long time, for the purpose of collecting money for erecting a *school-house*; and it has been built with words; for, as yet, the first stone is not laid: some materials only are provided. The money, nevertheless, given for the purpose, has all

* Alb. Rec. ii. 13-15.

† Ibid. i. 43.

‡ O'Call. N. N. i. 438. In 1643, Roelantsen is again in New-Amsterdam, purchasing a lot for a house and garden. Reg. Deeds, N. A. 134. In 1644, according to the Baptismal Records of the Dutch Church, which commenced in 1639, he had a son baptized by the name of Daniel. In 1653, "Adam Roelantsen" was a member of the Burgher Corps of New-Amsterdam. O'Call. N. N. ii. 569. Alb. Rec. viii.

§ O'Call. N. N. i. 435.

found its way out, and is mostly spent.' The church, however, was commenced in the Fort, by John and Richard Ogden. It was to be built of stone, 72 feet long, 52 broad, and 16 over the ground. Joachim Pietersen Kuyter was elected deacon, and with Jan Dam, Captain De Vries, and Director Kieft, formed the *first Consistory* to superintend its erection.*

"But in 1646 the church was still unfinished, as the Director-General, being distressed for money, had applied to his own use the funds appropriated; and from the same cause, the laudable undertaking of erecting a school-house had failed."†

But New-Amsterdam had, indeed, been experiencing troublous times. "Even the poor-fund of the deaconry was sequestered, and applied to the purposes of war." Parties of Indians roved about, day and night, over Manhattan Island, killing the Dutch not a thousand paces from Fort Amsterdam; and no one dared "to move a foot to fetch a stick of fire-wood without a strong escort." "The mechanics who plied their trades were ranged under the walls of the fort; all others were exposed to the incursions of the savages." For the protection of the few cattle which remained to the decimated population, "a good solid fence" was ordered to be erected nearly on the site of the present Wall street. The authorities write: "Our fields lie fallow and waste; our dwellings and other buildings are burnt. We are burthened with heavy families; we have no means to provide necessaries for wives or children; and we sit here amidst thousands of Indians and barbarians, from whom we find neither peace nor mercy." "At Manhattan, and in its neighborhood, scarcely one hundred men, besides traders, could be found." Such being the state of affairs, it is not surprising that the church

* Van Der Donck's *Vertoogh*. ii. N. Y. H. S. Coll. vii. 294. O'Call i. 260.

† O'Call. i. 395, 396.

was unfinished, and the school-house not commenced ; for the money which the impoverished commonalty had contributed to build the school-house had "all found its way out," and was expended for the troops."* Yet, notwithstanding these difficulties, the subject was not forgotten.

1647.—In the following year, 1647, a new feature was introduced in the government of New-Amsterdam by the appointment of *Nine Men*. The introduction of this description of tribunal furnishes an additional proof that Holland was the source whence New-Netherland derived its municipal institutions, and shows how strongly its settlers were attached to those freedoms with which they were so familiar in their fatherland.

The Director and Council, desirous "that the government of New-Amsterdam might continue and increase in good order, justice, police, population, prosperity, and mutual harmony, and be provided with strong fortifications, a church, a school, &c.," permitted the inhabitants to nominate eighteen of the most notable, reasonable, honest, and respectable citizens, from whom the Director and Council selected nine, "as is customary in Fatherland."†

These *Nine Men* were the Representatives of the people. They were consulted in all matters of importance, were invested with limited judiciary powers, and those who appealed from their decision subjected themselves to a fine. On the organization of this body, Director Stuyvesant, who this year superseded Kieft, called their special attention, among other things, "to the condition of the fort and of the church, and to the state of public education ;" informing them that, "owing to the want of proper accommodations, no school had been held for three months." Subsequently, "he consented

* Brod. N. Y. i. 397, 374, 392, 398, 410.

† O'Call. N. N. ii. 37.



to defray, on behalf of the Company, a portion of the expenses necessary for the encouragement of education, and to continue such assistance in future, to 'promote the glorious work.'" "Meanwhile, he informed them that a convenient place for a school-house and dwelling for the school-master would be provided for the winter, either in one of the outhouses of the Fiscaal's department, or any other suitable place that the *Deacons* of the church might approve." "The arrangements for completing the church, and for fostering the school, met with no objection." A plan, however, which he had proposed for repairing the fort was condemned by them.*

It will be observed that when a school is spoken of under the Dutch administration, special reference is invariably made to the official public school, supported by the authorities, and in connection with the Established Church, the schoolmasters whereof were appointed by the West India Company. From the first organization of the school till the year 1808, when a special *Board of Trustees* was appointed, the supervision and management of the school was in the hands of the *deacons*; hence the reference made to them above.

No private school teachers, as will hereafter be shown, could follow their calling without a license from the civil and ecclesiastical authorities.

The Records furnish the names of some such in the city at this period,† but the provision made above is for a school-house and dwelling for the school-master, *under the direction of the deacons*; and, furthermore, the statement that, for want "of proper accommodations, no school had been held for three months," must have reference to the public school in connection with the church; for one Jan Stevenson was actually teaching at the time, and had been so doing for five

* O'Call. N. N. ii. 41, 42.

† N. Am. Rec., 102. Alb. Rec. i. v. 31.

years. The same statement is also conclusive evidence of the preëxistence of the school ; the temporary suspension arising "from want of proper accommodations."

Jan Cornelissen was the schoolmaster for whom the dwelling was to be provided.

1649.—In the year 1649, serious difficulties arose between the Nine Men on one part, and the Director-General and his Council, in consequence of which, a delegation from the Nine Men, at the head of which was *Adriaen Van Der Donck*, the President of that body, proceeded to the Hague, and laid before the States-General a remonstrance, known as the *Vertoogh*, in which they complain of many grievances existing in the administration at New-Amsterdam. Speaking of the Church, they say : "As for its revenue, we know of none. No pains were taken by the Director to create any. There has been a good deal said about the building of a school-house, but, as yet, the first stone is not laid. The funds collected for this object have been misapplied. No provision has been made for the poor, who had to depend entirely on the congregation and a few fines and offerings. But the greater part of the sacred fund had found its way into the Company's hands, on interest, it was pretended, but, as yet, neither principal nor interest was forthcoming. Furthermore, they desire that the school be provided with at least two good schoolmasters, so that the youth may be instructed and trained, not only in reading and writing, but also in the knowledge and fear of the Lord."*

Cornelius Van Tienhoven, the Schout or Sheriff of New-Amsterdam, proceeded to the Hague, and presented a reply to the *Vertoogh*, and in answer to the above says : "It is true the new school-house has not been built, but this was not the fault of the Director, who is busy collecting materials, but

* Hol. Doc. iv. O'Call. N. N. ii. 114, 120.

of the churchwardens (or deacons) who had charge of the funds, provided in part by the commonalty, and in part by subscriptions." In the meanwhile, Jan Cornelissen had kept the school, a place for which had been provided; and then immediately adds: "*Other* teachers* keep school in hired houses, so that the youth are furnished with the means of education," although there is, as yet, no Latin school or Academy. "If," he adds, "the remonstrants be such friends to religion and education as they pretend, let them be leaders in a subscription to such laudable undertakings, and not complain as they did when asked to contribute for the church and school-house."†

This Jan Cornelissen is the *second* teacher mentioned in connection with the public school under the care of the church.

The same year, Dominie Backerus, who had succeeded Bogardus in 1647, by the permission of the Classis, took leave of the church at Manhattan, with the intention of returning to Holland. Jan Cornelissen‡ having signified his intention to resign his situation, Stuyvesant embraced the opportunity of the Dominie's return to write earnestly to the Classis of Amsterdam "for a pious, well-qualified, and diligent schoolmaster." "Nothing," he adds, "is of greater importance than the right, early instruction of youth."§

Subsequent to the departure of Backerus, Dominie Mega-

*These undoubtedly were Jan Stevenson and Aryaen Jansen, accounts of whom, as schoolmasters, are found from 1643 to 1649, but no where as connected with the Church School.—N. Am. Rec. v. 31, 150, 169.

†ii. N. Y. Hist. Soc. Col. ii. 331. O'Call. ii. 123, 126.

‡In 1653, Cornelissen was working at his trade, as he had done in Rennselaerswick.—N. Am. Rec. i. 340. 22d Dec., 1653, "Jan Cornelissen claims payment for a building which he had erected on the land which he hired from Borger Jarisen."

§Cor. Cl. Am. Brod. i. 508.

polensis arrived in Manhattan, on his way from Rensselaerswyck to Holland, whither his wife had already returned. The church being vacant, he was solicited by Stuyvesant to remain, as children were every Sunday presented for baptism, "sometimes one, sometimes two, yea, sometimes three and four together." The Dominie being prevailed on to stay, was formally installed.*

1650.—Jacob Pergens and S. Ryckaerts, Directors of the West India Company, in reply to Stuyvesant's letter, state: "We will make use of the first opportunity to supply you with a well-instructed schoolmaster; and shall inform ourselves about the person living at Harlem, whom your Honor recommended."†

The Committee of the States-General, to whom the remonstrance above spoken of was referred, accorded, in 1650, a Provisional Order for the Government of New-Netherland, in which they direct that three new ministers shall be called and supported; one for Rensselaerswick, one for distant parts of the country, and one in and around New-Amsterdam: and the youth were to be instructed by good schoolmasters. We accordingly find that the Rev. Samuel Drisius was sent out to assist "that worthy old servant, the Rev. Megapolensis."‡

In the same year, Pergens and Ryckaerts again write to the Director-General, and say: "We appoint, at your request, a schoolmaster, who shall also act as Comforter of the sick. He is considered an honest and pious man, and shall embark the first opportunity."§

In a subsequent letter, they write: "The schoolmaster that had been sent for, came over with the wife of Rev. Megapolensis,"|| on her return from Holland to Manhattan, where her husband had been induced to remain.

* Brod. N. Y. i. 508.

† Alb. Rec. iv. 17.

‡ O'Call. N. N. ii. 134, 191.

§ Alb. Rec. iv. 23.

|| Ibid. iv. 30.

This *third* teacher and successor to Cornelissen was WILLIAM VESTENS.

In 1654 he petitioned the Classis of Amsterdam for an increase of salary.*

1655.—The following year he withdrew from the school, and Harmanus Van Hoboocken was appointed to supersede him, as appears from the following minute :

"Whereas William Vestius, [Vestens,] *Chorister and Schoolmaster of this city*, hath several times earnestly solicited leave to depart for the Fatherland, so is his request granted him ; and in consequence thereof have the Noble Lords of the Supreme Council, with the *consent* of the respected Consistory of this city, appointed Harmanus Van Hoboocken as Chorister and Schoolmaster of this city, at *g.*35 per month, and *g.*100 annual expenditures ; who promises to conduct himself industriously and faithfully, pursuant to the instructions already given, or hereafter to be given.

"Done in Am. N. Neth. 23 March, 1655.

(Signed) NICASIVS DE SILLE,
La Montagne."†

The appointment of Vestens by the West India Company ; his office as Krank-besoecker ; his petition to Classis for a rise of salary ; and his formal dismissal by the Council, denote him as the (third) teacher of the Reformed Dutch Church School.‡

* Cor. Cl. Am. 1654.

† Alb. Rec. xxv. 133.

‡ There were others in the city at this time engaged in teaching private schools. These were licensed by the Council ; and in consequence of the connection between the Church and Government, its sanction was necessary. On the application of Andries Hudde for a license to keep school, the Director and Council informed him that they would first *ask the opinion of the Ministers and the Consistory*. One Jacob Van Corler having arrogated to himself to keep school, is directed to apply for a license, which he did repeatedly, and finally received as answer, "*Nihil actum.*" Permission was granted by the Council for Jan Lubberts to teach reading, writing, and arithmetic, "provided he conducted himself as such a person ought to do," and so of others. Alb. Rec. ix. 304. N. Am. Rec.

1652.—The Vertoogh of 1649 having eventuated in a provisional Order of Government for New-Netherland, and to the consequent adoption of such measures as were deemed essential to the promotion of its best interests; and as among these was reckoned the advancement of religion and education, the vacant churches were supplied with ministers, and a second public school established, in accordance with the desire of the remonstrants, that “at least *two* good schoolmasters may be provided, so that the youth may be instructed and trained, not only in reading and writing, but also in the knowledge and fear of the Lord.”*

A seeming necessity existed for this, in the fact that New-Amsterdam contained at that time a population of seven or eight hundred souls;† and, as the result of correspondence between the Director-General and the Company, as to the selection of a teacher, and a suitable place for holding the school, the Directors of the West India Company, April 4, 1652, wrote to Stuyvesant: “We reccommend to you Jan De La Montagne, whom we have provisionally favored with the appointment. Your Honor may appropriate the City Tavern for this purpose, if this is practicable.” A few weeks subsequently, they wrote to the Director and Council: “John Mantagne is appointed schoolmaster, with a salary of 250 guilders.”‡

Under the head of “Churches and Clergyman,” which sufficiently identifies the school with the church, we find the

* Ante, p. 34.

† Brod. N. Y. i. 548.

‡ Alb. Rec. iv. 68. The City Tavern, subsequently named the Stadt Huys or City Hall, stood on the corner of Pearl street and Coenties alley. This spot was occupied in 1775 by Brinckerhoff & Van Wyck; in 1806, by Abraham Brinckerhoff, and in 1825 by his heirs. Moulton, i. 27. The present site is known as 71 and 73 Pearl street. For view and description of this ancient edifice, vide Val. Man. Com. Coun. 1852, pp. 378, 403.

following: "On the petition of John Morice De La Montagne, the Director-General and Council command the Comptroller to pay the supplicant three or four months of his wages."*

*Alb. Rec. vi. 49. While Montagne, as an official schoolmaster, was remunerated from the Government funds, we have Joost Carelse, Adriaen Van Ilpendam, and others, instituting law-suits against individuals, for the payment of tuition in beavers and shillings.—Alb. Rec. x. N. Am. Rec.

The following reminiscences, illustrative of things *as they were*, are deemed worthy of insertion. The quaint and elliptical language in which the latter is given, is characteristic of the author, Judge Benson. In his memoir, read before the New-York Historical Society in 1816, speaking of John De La Montagne, ordinarily pronounced, Jan Montagne, sexton of the old Dutch church in Garden street, he says. "I saw him at the house of my parents; I in my earliest youth, he approaching to fourscore. He was on his way to collect the Dominie's gelt; for the Dutch always took care the stipend to the minister should be competent, that so he never might be straitened 'to desire a gift.' He told me his father and grandfather before him, (the names of all these individuals may be found in the old Directories,) the latter probably the same as mentioned in the records, 'Jan De La Montagne, Schoolmaster, with 250 guilders salary,' had been the sexton of the congregation; so that, as I have it from the relation of others, the successive incumbents, having been as well of the same Christian as surname, the name had, as it were, become the name of the office, like Den Keyser, the Cæsar, the Emperor; and accordingly, when the English, having built a church, had also a sexton, the Dutch children, and not impossible some adults, called him, 'De Engelische Jan Montagne.' He told me his grandfather was the sexton when the church was within the fort. On his (the third Jan's) death, the Consistory appointed his son Jan, who remained sexton till the dispersion of the congregation on the invasion of the city, 1776."

The Judge records also the following: "There was a day always kept here by the Dutch, and the keeping of it delegated by the mothers to their daughters, still at school. Vrouwen Dag, Woman's Day; the same with the Valentine's Day of the English, and although differently, still, perhaps, not less salutarily kept. Every mother's daughter, furnished with a piece of cord, the size neither too large nor too

The fact that this second school was commenced and carried on for a brief period, is clearly established ; but the absence of any subsequent reference to it, leads to the strong inference that its existence was of short duration. The principal school, however, was uninterruptedly conducted by Vestens, from 1650 to 1655.

In 1653, New-Amsterdam was incorporated with municipal privileges ; and a court of justice, similar to that of Amsterdam in Holland, consisting of a schout, burgomasters and schepens, was instituted. Director Stuyvesant relinquished to the burgomasters the excise license* on condition that they small ; the twist neither too hard nor too loose ; a turn round the hand, and then a sufficient length left to serve as a lash ; not fair to have a knot at the end of it, but fair to practise for a few days to acquire the sleight ; the law held otherwise, duelling. On the morning of the day, the youngster never venturing to turn a corner without first listening whether no warblers were behind it, no golden apples to divert him from the direct course in this race. Schoolboy Hippomenes espied, pursued by Charmer Atalanta ; he encumbered with his satchel, still striving to outrun, and, to add to his speed, bending forward, thereby giving the requisite roundness to the space between the shoulders : she, too swift afoot for him, and overtaking him, and three or four strokes briskly and smartly laid on ; he, to avoid a further repetition, stopping and turning ; she looking him steadfast in the eye, and perceiving it required all the man in him to keep back the tear ; not all the fruit in all the orchards of the Hesperides, and in their best bearing year, to compensate for the exultation of the little heart for the moment.

The boys requested the next day should be theirs, and be called Mannen Dagh, Man's Day ; but my masters were told, the law would thereby defeat its own very purpose, which was, that they should, at an age and in a way most likely never to forget it, receive the lesson of manliness, he is ne er to strike."

This privilege has been neglected for such a length of time, that perhaps it is never again to be recovered.—Ben. Mem. 41.

* This was the first revenue in the treasury of New-Amsterdam. Paulding, 34.

paid out of it the salaries of the Ecclesiastique, to wit : one of the ministers, (Megapolensis or Drisius,) *one precentor, beadle, or schoolmaster*, and one dog-whipper, now called sexton ; and of the Polity, to wit : the Schout, both the Burgomasters, the five Schepens, the Secretary, and the Court Messenger.*

1654.—The following year, 1654, the Director and Council re-claimed the excise, “inasmuch as the burgomasters had failed to pay the clergyman and school-master or beadle.”†

This presents another valid proof of the connection existing between the school and the church. “The schoolmaster was always, *ex-officio*, clerk or beadle, chorister, and visiter of the sick.”‡

1655–56.—We have recorded the supersedure of Vestens, in 1655, by Harmanus Van Hoboocken. The following spring, 1656, the first survey of the city was made, and it was ascertained to possess 120 houses, and 1000 souls ; and “the number of children at the public school having greatly increased, further accommodation was allowed to Van Hoboocken, the schoolmaster.”§

His school-house having been burned partly down, he addressed the following application to the city magistrates :

“To the Heeren Burgomasters and Schepens of the City of New-Amsterdam :

“The reverential request of Harmanus Van Hoboocken, schoolmaster of this city, is, that he may be allowed the use of the hall and side-chamber of the City Hall, for the use of his school and as a residence for his family, inasmuch as he, petitioner, has no place to keep school in, or to live in during the winter, it being necessary that the rooms should be made warm, which cannot be done in his own house, from its

* Val. Man. Com. Coun., 1848, p. 377. O'Call. N. N. ii. 269.

† O'Call. ii. 270.

‡ Watson's Annals, 166.

§ O'Call. ii. 540. Brod. i. 623.

unfitness. The petitioner further represents that he is burdened with a wife and children, . . . so that he is much at a loss how to make accommodation for his family and school-children. The petitioner, therefore, asks that he may use the chamber wherein Gouert Coerten at present dwells. Expecting a favorable answer,

HARM. VAN HOOBOCKEN.*

The reply of the burgomasters to this petition was as follows :

"Whereas the room which petitioner asks for his use as a dwelling and school-room is out of repair, and moreover is wanted for other uses, it cannot be allowed to him. But, as the town youth are doing so uncommon well now, it is thought proper to find a convenient place for their accommodation, and, for that purpose, petitioner is granted one hundred guilders yearly.

"4th Sept., 1656."†

The burning of the schoolhouse, while the youth were "doing so uncommon well," led to the revival of the question of procuring a suitable edifice ; and the magistrates of the city, writing the 7th of the following November to the West India Company, "assert that the only revenue to the city was that arising from the excise of wines and beers, and that this was needed for immediate expenses in repairing the city wall, the Schoeyinge, the City Hall, the watch apartments, *the building of the schoolhouse*, and for several other improvements, and ask thereon the advice of the Company."‡ It is not known what answer was returned to this application, but one thing is certain : the condition of the city finances was such, "the old debt made in the time of the English troubles being yet unliquidated," that the schoolhouse was not built.

* Paulding, N. Am. 40.

† Paulding, N. Am. 41.

‡ Paulding, N. Am. 41. It was in this year that streets were first regulated. The first *tax list* was made out in 1655, to defray the expense of fortifying the city.

During the winter of 1658-59, the colony at New-Amstel on the Delaware experienced great distress. The crops having failed, famine and epidemic fever, induced by the nature of the soil, nearly decimated the population. Among those who fell victims to the prevailing disease, were the surgeon, the Commissary, the Director's wife, and six of his household, and the good Dominie Welius. The Director himself died also. In the midst of these calamities, information was received from Maryland, that Lord Baltimore was about to extend his jurisdiction over their territory. This added to the consternation, and many of the settlers sought safety elsewhere, so that in a few months, famine, sickness, and desertion had reduced the population from over 600 persons to less than 30 families.* Several of those who left the colony, came to New-Amsterdam, and among them was Evert PIETERSEN, who from the first had been their schoolmaster. Here he was employed by the Director-General either as a colleague with *Van Hoboken*, or as his *locum tenens*, while he was disqualified from teaching by sickness.

The period of Pietersen's engagement is not definitely known; but on his return to Holland, he petitioned the West India Company for a permanent engagement, the Director-General and magistrates recommending his reëppointment.

The Directors of the Company wrote to Stuyvesant, (1660,) "We will consider the petition of Mr. Evert Pietersen, *late* schoolmaster and chorister in the colony of the city, to be employed *again* in the Company's service, and return thither with his wife, and inquire about his character, conduct, and abilities, when we shall communicate the result to your Honor."†

* O'Call. N. N. ii. 374-388. Brod. N. Y. 652 et passim.

† Alb. Rec. iv. 364.

Subsequently, the following letter, dated May, 1661, was received by Governor Stuyvesant:

"The Directors of the West India Company, department of Amsterdam, to the honorable, prudent, beloved, trusty Petrus Stuyvesant, Director-General and Council, make known:

"Whereas we have deemed it necessary to promote religious worship, and to read to the inhabitants the Word of God, to exhort them, to lead them in the ways of the Lord, and console the sick, that an expert person was sent to New-Netherland in the city of New-Amsterdam, who at the same time should act there as Chorister and Schoolmaster; so is it, that we, upon the good report which we have received about the person of *Evert Pietersen*, and confiding in his abilities and experience in the aforesaid services, together on his pious character and virtues, have, on your Honor's recommendation, and that of the magistrates of the city of New-Amsterdam, appointed the aforesaid person as Consoler of the sick, Chorister and Schoolmaster at New-Amsterdam in New-Netherlands, which charge he shall fulfil there, and conduct himself in these with all diligence and faithfulness; so as we expect that he shall give others a good example, so as it becomes a pious and good Consoler, Clerk, Chorister and Schoolmaster; regulating himself in conformity to the *instructions which he received here from the Consistory*, and principally to the instructions which he received from us, which he shall execute in every point faithfully; wherefore, we command all persons, without distinction, to acknowledge the aforesaid Evert Petersen as consoler, clerk, chorister, and schoolmaster in New-Amsterdam in New-Netherlands, and not to molest, disturb, or ridicule him in any of these offices, but rather to offer him every assistance in their power, and deliver him from every painful sensation, by which the will of the Lord and our good intentions shall be accomplished.

"Done by the Department of Amsterdam, on the 2d of May, XVI^c and sixty-one.

"(Signed,)

ABRAM WILMERDONCX.

"By order of him,

LOWER STOOD.

"C. VAN SEVENTER."*

In a few days, another letter from the same source, dated May 9th, 1661, was received, in which Pietersen's salary is fixed, and instructions given with respect to the books he would need as Krank-besoecker.

"Honorable, prudent, beloved Trustees:

"Our last was of the 11th of April, by the way of Curaçoa, of which we now have enclosed the duplicate; since which period, nothing has occurred here of consequence—i. e., which deserves to be mentioned—as only, that we have engaged, on your Honors' recommendation and that of the magistrates of the city of New-Amsterdam, Mr. Evert Pietersen as schoolmaster and clerk, upon a salary of *g*.36 per month, [\$15,] and *g*.125 [\$52+] annually for his board, who is now embarked in the ship the Gilded Beaver,* but not with his wife, whose indisposition, as he said, prevented her departure. And whereas he solicited to be supplied with some books and stationery, which would be of service to him in that station, so did we resolve to send you a sufficient quantity of these articles, as your Honor may see from the invoice. Your Honor ought not to place all these at his disposal at once, but from time to time, when he may be in want of these, when his account ought directly to be charged with its amount; so, too, he must be charged with all such books of which he may be in want as a consoler of the sick, which he might have obtained from your Honor, which afterwards might be reimbursed to him, whenever he, ceasing to serve in that capacity, might return these; all this must be valued at the invoice price.'†

This correspondence establishes Evert Pietersen as the *sixth* schoolmaster of the Reformed Dutch Church school.

1660–1661. — Governor Stuyvesant's mansion‡ was erected on a large "bouwery" which the Director-General purchased in or previous to the year 1649. Settlers gradually located in this vicinity, and the plantation, or the "bouwery," became a sort of "stopping-place and the pleasure-ground of the Manhattans." In the year 1660, arrangements were made for conducting divine service here, under

* Doc. Hist. N. Y. iii. 58.

† Alb. Rec. iv. 373.

‡ This building stood east of the Third Avenue, between Twelfth and Thirteenth streets. The exact situation of Stuyvesant's estate may be found on a map obtained from Cornelius De Witt, Esq., Val. Man. Com. Coun., 1852, 462. The "old pear tree," still standing at the junction of Thirteenth street and the Third Avenue, was near the Governor's dwelling.

the following circumstances: Dominie Selyns was this year installed as the first clergyman of the church in Brooklyn, which consisted of 24 members; the population of the village being 134 persons. The bounds of the Dominie's charge included "the Ferry, the Waal-bogt, and Gujanen." "As the people there were unable of themselves to pay his salary, they petitioned the Council for assistance, and Stuyvesant individually agreed to contribute two hundred and fifty guilders, provided Dominie Selyns would preach a sermon on Sunday afternoons at the "Director's bouwery, on the island of Manhattan. To this arrangement the Dominie assented." "Thither the people came also from the city for evening service."*

The establishment of church service at the bouwery, and the remote distance which the children in its vicinity were from Pietersen's school, at the lower extremity of the island, rendered it necessary to procure a chorister and schoolmaster. Accordingly, we find the following:

"Order in Council.—Present, the Director-General, Petrus Stuyvesant, and the Hon. Johan de Decker.

"Whereas, *Harman Van Hoboocken*, before schoolmaster and chorister, was removed because another was sent to replace him [Pietersen] by the *Lords Directors* and the CON-SISTORY, solicits to be employed *again* in one or other manner in the Company's service, so is he engaged as Adelborst, and allowed 10 guilders per month, and 175 g. for board from 27th Oct., 1661.

"Nota: Whereas the aforesaid Harman is a person of irreproachable life and conduct, so shall he be employed on the bouwery of the Director-General as schoolmaster and clerk, [Voorleser,] with this condition, that the Director-General, whenever his service might be wanted for the

Company, as Adelborst, shall replace him by another expert person.”* So that from this date, until after the capitulation, there were *two* schools under the care of the Consistory, Pietersen’s, at or near Fort Amsterdam, and Van Hoboocken’s, on the Bouwery. “The church at New-Amsterdam was now in a flourishing condition under the administration of Megapolensis and Drisius.”†

The year following, 1662, the burgomasters petitioned the “noble, great, and respectful Director-General and Council in New-Netherland,” to grant a lot of ground in Brewer street,‡ (in the vicinity of Whitehall and Stone streets,) opposite the lot of Johannes de Peyster, for a school-house, and also a lot outside the gates for a burying-ground;” and the Director-General and Council “deem it, for various reasons, more proper that the school-house was constructed on a part of the present churchyard,”§ i. e., within the fort.

There is no evidence to support the conclusion that the schoolhouse was built as contemplated.

1664.—In 1664, Evert Pietersen still remained as the schoolmaster; || and on the 17th day of March, the Director-General and Council issued an edict, requiring the practice

*Alb. Rec. xix. 383. Governor Fish, in a letter to the author, writes: “I have an impression, although it is but vague and indefinite, that Mr. Stuyvesant pointed out to me the location of the old school, house, as situate on what now is the site of Tompkins Market, about the corner of Sixth street and Hall Place.” It is well known that Governor Stuyvesant provided for the education of the colored persons on his extensive bouwery, and it is highly probable that Van Hoboocken had them under his instruction.

† Brod. 681.

‡ Here were several breweries. This was the first street regulated and paved in New-Amsterdam; hence its present name (Stone street).

§ Alb. Rec. xx. 39, 40.

|| N. Am. Rec. v. 428.

of a custom long known in the fatherland, and productive of good wherever conformed to, but which at the present day, with us, has grown into sad desuetude; to wit, "the public catechising of the children." In view of the beneficial results accruing from it, both to the children and the Church, the immediate revival of this good custom is greatly to be desired.

The first civil ordinance in New-Amsterdam *enjoining** this practice was as follows; and it speaks creditably of the youth-loving and God-loving hearts of its authors:

"Whereas, it is highly necessary and of great consequence that the youth, *from their childhood*, is well instructed in reading, writing, and arithmetic, and *principally* in the principles and fundaments of the Christian religion, in conformity to the lesson of that wise King Solomon, '*Learn the youth the first principles, and as he grows old, he shall then not deviate from it;*' so that in time such men may arise from it, who may be able to serve their country in Church or in State; which being seriously considered by the Director-General and Council in New-Netherland, as the number of children by God's merciful blessing has considerably increased, they have deemed it necessary, so that such an useful and to our [us] God agreeable concern may be more effectually promoted, to recommend the present schoolmaster, and to command him, so as it is done by this, that they [Pietersen, the Principal, and Van Hoboocken, of the branch school on the Bouwery] on Wednesday, before the beginning of the sermon, with the children intrusted to their care, shall appear in the church to examine, after the close of the sermon, each of them his own scholars, in the presence of the reverend ministers and elders who may there be present, what they,

* The custom, introduced from fatherland, had previously obtained in New-Netherland.

in the course of the week, do remember of the Christian commands and catechism, and what progress they have made ; after which the children shall be allowed a decent recreation.

“Done in Amsterdam, New-Netherland, this 17th March, 1661, by the Director-General and Council.”*

About three years after this, (12th March, 1664,) an event transpired in England, which was soon to issue in a change in the name, government, and destiny of New-Amsterdam, “which now contained a population of 1500 souls, and wore an air of preat prosperity,” notwithstanding the sad reverses it had experienced. On the 12th of March, James II. granted to his brother, Duke of York and Albany, the territory lying between the Connecticut and Delaware rivers including all the possessions of New-Netherland.

In August following, the Duke’s squadron, under the command of Colonel Richard Nicolls, consisting of four ships, carrying 94 guns and 450 soldiers, was off New-Amsterdam, opposite to which, just below Brooklyn, was an encampment of volunteers from New-England and the Long Island villages. To resist this force, the city was wholly unprepared ; for although the fort mounted 24 guns, its single wall of earth rendered it by no means invulnerable. It was garrisoned by only 150 soldiers ; and though there were 250 of the citizens able to bear arms, they were not disposed to hazard their lives in a vain resistance. Moreover, “there was scarcely six hundred pounds of serviceable powder in store.” Upon the faith of Nicolls’ promise to deliver back the city and fort, “in case the difference of the limits of this province be agreed upon betwixt his Majesty of England and the high and mighty States-General,” Stuyvesant consented to capitulate upon terms which had been mutually agreed

*Alb. Rec. xxii. 100.

upon by commissioners; and on the morning of the 8th day of September, the Director-General, at the head of the garrison, having marched out of Fort Amsterdam with all the honors of war, the British took possession of the city. The name of Fort Amsterdam was immediately changed to Fort James. And though New-Amsterdam became New-York, in name, the ascendancy of the Dutch in numbers and character did not fail to perpetuate that influence which they had originally imparted; so that even now, after a period of nearly two hundred years, notwithstanding the vicissitudes which the city has experienced, and the present heterogeneous character of its population, there is not wanting abundant and gratifying evidence of the early presence here of those who brought with them "the liberal ideas, and honest maxims, and homely virtues of their fatherland; who carried along with them their huge clasped Bibles, and left them heir-looms in their families; who introduced their church and their schools, their Dominies and their schoolmasters."*

RECAPITULATION.

At the close of Stuyvesant's administration, in consequence of charter provisions, and the efforts of the clergy, "schools existed in almost every town and village"† in New-Netherland: of this the records furnish abundant evidence. The whole system was but a counterpart of that to which the settlers had been accustomed in their native land. From the material furnished in this chapter, it is evident that education received a considerable degree of attention in New-Amsterdam; and that there was a *public school* therein, *dispensing education gratuitously, the teachers receiving their appointment and remuneration from the constituted*

* Brod. chap. xx. passim.

† O'Call. N. N. ii. 546.

read introduction

authorities, is undoubtedly established. The following is a summary of facts connected therewith :

Adam Roelandsen,* first schoolmaster ; 1633 to 1639.

Efforts made by commonalty to procure suitable accommodations for the school, 1642, 1647, 1652, 1656, 1662.

Jan Cornelissen, second schoolmaster ; — to 1650.

William Vestens, third schoolmaster and Kranck-besoecker ; 1650 to 1655.

Jan De la Montagne, fourth schoolmaster ; in City Tavern, 1652.

Harmanus Van Hoboken, successor to Vestens, fifth schoolmaster ; 1655-1664.

Evert Pieterse, sixth schoolmaster ; 1661-1664.

Introduction of catechetical exposition to schools of the last-named schoolmasters ; 1661.

OTHER FACTS CONNECTED WITH EDUCATION IN NEW-AMSTERDAM DURING THE PERIOD OF THIS CHAPTER.

Previous to 1664, the individuals who had been engaged in teaching school on their own account, under license from the conjoined civic and ecclesiastical authorities, were : Jan Stevensen, Aryaen Jansen, Andries Hudde, Jacob Van Corlear, Jan Lubherts, Joost Carelse, Adriaen Van Ilpendam, Juriaense Becker, and Johannes Van Gelaer.†

In addition to the means of education thus afforded by the *free* church schools, and those taught privately, many of the inhabitants desired the establishment of an academy, Latin, or high school.

Dominie Drisius, when appointed as colleague with Megapolensis, in 1652, had called the attention of the West India

* The names of all these schoolmasters are found enrolled as members of the Dutch Church.

† Alb. and N. Am. Rec.



Company to this subject; and it is highly probable that the abortive attempt of Montagne, at the City Tavern, was the result.

"The foundation of the first ACADEMY and *classical* school in the city was based upon the following representation, which was transmitted to Holland, 19th September, 1658, as part of a petition of the burgomasters and schepens to the West India Company.

"It is represented that the youth of this place and the neighborhood are increasing in number gradually, and that most of them can read and write; but that some of the citizens and inhabitants would like to send their children to a school the Principal of which understands Latin, but are not able to do so without sending them to New-England; furthermore, they have not the means to hire a Latin schoolmaster, expressly for themselves, from New-England, and therefore they ask that the West India Company will send out a fit person as Latin schoolmaster, not doubting that the number of persons who will send their children to such teacher will from year to year increase, until an academy shall be formed, whereby this place to great splendor will have attained, for which, next to God, the Honorable Company which shall have sent such teacher here shall have laud and praise. For our own part, we shall endeavor to find a fit place in which the schoolmaster shall hold his school."*

In compliance with this petition, the West India Company sent out Dr. Alexander Carolus Curtius, a Latin schoolmaster, from Lithuania. On the 4th of July, 1659, (when about entering upon his duties,) he attended the meeting of the city magistrates, to learn definitely the terms upon which he was to be employed. The burgomasters proposed to give him, out of the city treasury, five hundred guilders annually,

* Pauld. N. Am. 41.

and tendered him fifty guilders, in part thereof, in advance. He was allowed the use of a house and garden, and was permitted to charge six guilders per quarter for each scholar. He was also privileged to practise medicine. In 1660, he in several instances demanded a beaver,* (valued at eight guilders;) in consequence of which over-charge, his annual salary was withheld.

He likewise lacked the *sine qua non* for a schoolmaster, and the parents complained of the want of proper discipline among his pupils, "who beat each other, and tore the clothes from each other's backs." He retorted, by stating that "his hands were tied, as some of the parents forbade him punishing their children." (The race of such is not extinct.) The result was, the school changed teachers; Curtius returned to Holland, and the Rev. Ægidius Luyck, who had been acting as tutor to Stuyvesant's sons, became Principal of the High School, 1662. Under his charge, it attained so high a reputation, that children were sent to it from Virginia, Fort Orange and the Delaware, to receive a classical education.†

* The currency of New-Amsterdam was in general composed of the Indian money called wampum or seawant, and of beaver skins. Seawant consisted of small perforated shells, "loose" or "strung." This was used in trading at the market, the grocer's, or the baker's. Six white or three black seawants, "loose" or "commercial," were valued at one stuyver; i. e., about two cents. The stated value of the "beaver" was eight guilders, or about three dollars. When divided into "half beavers," they depreciated in value. Paulding, N. Am. 28.

† Brod. 656-694; Pauld. N. Am. 42; Alb. and N. Am. Rec. Luyck resided in Whitehall street, near Stone street.

CHAPTER III.

FROM THE CAPITULATION, 1664, TO THE REVOLUTIONARY WAR, 1776; EMBRACING A PERIOD OF 112 YEARS.

ALTHOUGH at the Capitulation of New-Amsterdam, the government of the Dutch as a nation ceased, her people, her Church, her school still remained. By the articles of capitulation, the Dutch had secured to them "the liberty of their consciences in divine worship and church discipline, with all their accustomed jurisdiction with respect to the poor and orphans."*

It is highly probable that the school of Van Hoboocken, on the Bouwery, was disbanded; but Evert Pietersen continued to teach as heretofore, residing near his school, in 1665, in De Brouwer Straat.†

The ecclesiastical organization of the Dutch Reformed Church remaining intact, she still acknowledged the jurisdiction of the Classis of Amsterdam. The school continued, as heretofore, under the direct supervision of the deacons; and being now deprived of all aid from the treasury of the colonial government, its support wholly devolved upon the Consistory; and the institution had such strong hold on the affections of the Dutch people, that they could not and would not relinquish their jurisdiction over it, even when efforts

* Vide Art. of Capit. in full, O'Call. N. N. ii. 532.

† Vide Directory of N. Am., Val. Man. Com. Coun., 1850, p. 454. Paulding, N. Am. 109.

were made to compel them so to do, as will be presently shown.

The English governors, solicitous to produce uniformity in religion and language, encouraged English preachers and schoolmasters to settle in the colony; and although for many years after the Capitulation, there were comparatively but few Episcopalians in the city, independent of the Government officers and the military, yet the Dutch, with magnanimous spirit, granted them the occupancy of the church in the fort a portion of each Sabbath.*

In the year 1673, England and Holland being then at war, the city surrendered to the Dutch, and Governor Colve, in granting charters to the several towns of Long Island and the Hudson, enjoined, first of all, that the authorities "should take care that the Reformed Christian religion be maintained in conformity to the Synod of Dordrecht." They were also empowered to enact "ordinances for the observance of the Sabbath, erecting churches and schoolhouses, or similar public works;"† but Colve's administration was brief, the province being ceded to the British by the treaty of November, 1674.

Subsequently, 1687, Governor Dongan, in his Report to the Committee of Trade on the Province of New-York, states, "Here bee not many of the Church of England. *The most prevailing opinion is that of the Dutch Calvinists.* It is the endeavour of all Psons here to bring up their children and servants in that opinion which themselves profess."‡

During Fletcher's administration, the Assembly passed a law providing for the settlement of ministers of the gospel, *to be chosen by the people.* The Council added an amendment, giving to the Governor the power of approval or rejection.

* Doc. Hist. N. Y. i. 186. † Ib. i. 655, et seq. ‡ Ib. i. 161, et seq.

tion. The House, composed in the main of those attached to the Church of Holland, refused to concur in the amendment, when Fletcher, addressing them in an angry speech prorogued them to the next year.*

The repeated efforts made in behalf of the English Church bore hard at times upon the prospective welfare of that of the Dutch; but tolerant to all, while watchful for herself, she maintained her position, and continued, as from the first, in the enjoyment of her worship and her school.

But, undoubtedly, the greatest severity which the people of the Reformed Dutch Church experienced, was at the hands of Lord Cornbury.

His imprisonment and amercement of two Presbyterian ministers, for preaching without his license, and his breaking up by stringent measures the Dutch schools on Long Island, testify to his misguided zeal.† That he was acting in opposition to the principles and teachings of the Episcopal Church, cannot for a moment be doubted; the censure attaches to him *as an individual*.

Of the Dutch Church in New-York maintaining the ascendancy in numbers and influence, he was somewhat wary; but on the recurrence of a favorable opportunity, he unhesitatingly gave them to understand that no Dutch minister or schoolmaster would be allowed to exercise his calling without a special gubernatorial license; and this in direct opposition to the previously-granted charter of incorporation, given by William III. to the Reformed Dutch Church in America, in which is the following concession: "*And our will and pleasure further is, and we do hereby declare that, that the min-*

* Hale's U. S. 76.

† Smith's Hist., published at Philadelphia by Benj. Franklin & D. Hall, MDCCLV. 114. Hardie, 67. Dunlap, ii. Ap. U. 254. Greenleaf's Hist. of Churches in N. Y. 125.

*isters of said Church, for the time being, shall and may, by and with the consent of the elders and deacons of the said Church, for the time being, nominate and appoint a SCHOOLMASTER and such other under officers as they shall stand in need of.”** In view of this right to the jurisdiction of an institution which they considered of vital importance, and to which they were endeared—a right affirmed at the capitulation, and subsequently, the Consistory, with a spirit worthy of their high trust, took a decided stand in opposition to the Governor’s claims; as in their records is a minute referring “to the arbitrary measures of Lord Cornbury, who had taken the regulation of schools into his own hands, and claimed the direct appointment of the schoolmaster.”

They were now without a teacher, although a nomination had been made and presented by Goulet and Kerfbyl. A committee of the Consistory remonstrated against the Governor’s claim, as being contrary to the provision in the Charter of Governor Fletcher to the Church. This remonstrance was declined. Whereupon the Ruling Consistory, deeming this a matter of great importance, directed a meeting of the *Great Consistory* on January 16, when it was resolved, “that the members of the Great Consistory should have, with respect to this matter, [the appointment of the schoolmaster,] not merely an advisory, but also a *deciding*, vote with the Ruling Consistory.”† So that, notwithstanding the Governor’s mandatory prohibition, so unjustly and disastrously effectual in other parts of the province, the Dutch in New-York retained their rights, and continued to call and settle their schoolmasters as heretofore.

The name of the individual appointed to fill the vacancy

* Vide Incorporation Act of Reformed Protestant Dutch Church.

† Consistorial Minutes, i. 47.

above alluded to is not known ; but subsequently, 1726, the school was under the care of BARENT DE FOREEST.*

The attention of Consistory having been engrossed for some time with other subjects of paramount importance, we find no direct reference to the school in their records, until the year 1743 ; when commences a series of minutes, from which we are able to furnish a full and uninterrupted chain of interesting facts respecting the size and progress of the school, with a complete list of the schoolmasters up to the present day.

The increasing population had not only rendered necessary the erection, "farther up town," of a second house of worship, but a second school was to be provided for, as the deacons, in their capacity as trustees, informed Consistory "That, for the encouragement of *another* Dutch school, they had, during this month, [November 21, 1743,] directed Mr. ABRAHAM DE LANOY to present the names of ten (10) children of poor parents (who lived at too great a distance, particularly in winter, to come to the school of Mr. HUYBERT VAN WAGENEN†) to, the deacons, in writing ; that, after investigation of their cases, they may be approved. Mr. De Lanoy, for instructing them according to the rates prescribed by Consistory, shall receive, in quarterly payments, the same amount of money and firewood which Mr. Van Wagenen received for the same number. Mr. Van Wagenen shall attend to the catechetical instruction of the children in the Old Church, [Garden street,] and Mr. Delanoy in the New Church, [the Middle.] This arrangement was approved by Consistory."‡

* Con. Min.

† Neither the date of Barent De Foreest's resignation, nor of Mr. Van Wagenen's appointment as schoolmaster, can be now definitely ascertained.

‡ Con. Min. i. 196.

Accommodations having been secured, the school of Mr. Delanoy went into operation.* While it existed, there was a school to each church; and had the plan been strictly carried out of establishing a school by the side of each Dutch church subsequently erected, is it not reasonable to suppose that it would have proved a source of rejoicing to our denomination at the present day? May she not awake to a sense of her duty in this respect, when it is too late!

In 1746, Consistory resolved, "That there should be appropriated to Mr. Huybert Van Wagenen, in *addition* to the sum pledged to him for the instruction of the children in the school, *ten pounds* New-York currency, for one year, on condition that he should officiate as *chorister* alternately in the Old and New Church, as shall be directed by Consistory. If this should prove satisfactory, the Consistory will take further action."

This was accompanied with resolutions relating to Isaac

* Mr. Abram Brower, who at the time of his death, in 1832, was between eighty and ninety years of age, states that, when a lad, "he went to the Dutch school, to his grandfather, Abraham Delanoye, (a French Huguenot, via Holland,) whose school was in *Cortlandt* street." (Wat. An. 172.) This being in the vicinity of the Middle Church, was, in all probability, the school organized by the deacons, as above stated.

The late Judge Benson, in his early youth, "attended school at the corner of *Marketfield* and *Broad* streets, where he learned the *Dutch Catechism*. They used in the Dutch churches," he adds, "*an hour-glass*, near the clerk, to ascertain the length of the sermon, which was always limited to one hour. They made the collections in a bag, with a *bell* to give notice of the approach of the deacons (gatherers.*)" (Vide Wat. An. 191.) The whole complexion of the Judge's statement, in connection with the statement of the Consistory of that date, "that there was (then) no other suitable school of the Low Dutch in the city," (post, 63,) renders it highly probable that the *locality* mentioned was the site of Mr. Van Wagenen's labors at this date.

Stoutenburgh and John Van Aarnam, choristers in the Old and New churches, providing for Mr. Van Wagenen taking their places occasionally, and paving the way for his permanent appointment.*

In 1748, the subject of erecting a schoolhouse was referred to a Committee of Consistory, and Mr. Van Wagenen having signified his intention to resign, Consistory engaged "Mr. DANIEL BRATT, chorister in the church of Catskill, to be *chorister* in the New Church for the five subsequent years, for which service he is to receive, in addition to the fees for entering baptisms, £12 10s. He is also to officiate as the *schoolmaster*, for which he shall be provided with a *dwelling-house* and *school-room* by the Old Church, and also with *twelve free scholars*, six in reading and six in writing; for which he shall receive £12 10s., and also a *load of wood for each scholar*, annually, half nut and half oak. His services to commence April, 1749."†

August 15.—"The Committee for preparing a plan for the building of a school and dwelling-house, exhibited one which was unanimously approved; and it was resolved, that the erection of a building, according to such plan, should forthwith proceed."‡

In the year 1691, the Dutch Church purchased, for \$450, from the Common Council, a tract of land on *Garden street*, between William and Broad streets, "on the north side 175 feet, on the south side 180 feet, more or less." A church was erected here, in 1693, on the north side of the street; and opposite this, on the south side, several feet back from the building-line, the *school-house* (with teacher's dwelling attached) was built.§

* Con. Min. i, 208. Stoutenburgh, in 1746, was Voorlezer in the Oude Kerke, and Van Aarnam in the New Kerke. Rec. Col. Ch.

† Con. Min. i, 213.

‡ Con. Min. i, 123.

§ The exact site of this building is designated on an ancient map of

1751. *December 12*—"Mr. Van der Sman was appointed Consoler of the Sick and Catechiser."*

Mr. Bratt, from the complexion of the records, had been selected with reference to his abilities as chorister. As an instructor of youth and catechist, he seems not to have rendered complete satisfaction; hence the division of his labors by the above appointment, and his subsequent dismissal; for in 1753, April, he was "notified that his services as schoolmaster would end in May, 1754."†

1755.—The Consistory, at this period, finding themselves unable to procure here the services of an individual possessed of those varied qualifications deemed by them essential in a voorlezer and schoolmaster, and being anxious of obtaining one capable of performing aright those important and responsible duties connected with the instruction of youth, especially where the cultivation of their moral faculties was to be appropriately considered, "*Resolved (January 27) to call a chorister, catechist, and schoolmaster from Holland.*" Articles were prepared, prescribing the duties required, and stipulating the salary, which were committed to the President, to prepare a letter to certain persons in Holland, to be forwarded by the first opportunity.

To Daniel Bratt, who had still been retained in the school, notwithstanding the notification of April, 1753, "notice was directed to be given, 'to look out for another place.' "‡

The letter which was prepared and sent to Holland, as above directed, was as follows :

To Mr. JOHN DREVES; N. N. SCHOUTE, Chorister of the South Church, Amsterdam; and CHRISTIAN BORDING :

RESPECTED SIRS:—The Consistory of the Dutch Reformed

the city, 1763, which is to be found in Val. Man. Com. Coun., 1850, 220. This property is now known as Nos. 50 and 52 Exchange Place.

* Con. Min. i. 218.

† Ibid. i. 223.

‡ Ibid. i. 232.

Church in the city of New-York, encouraged by the recommendation of Mr. Cornelius Clopper, Jr., who is acquainted with you, take the liberty to send you this letter, requesting you, as being able and willing, to aid us in the matter proposed. Our congregation has for some time been destitute of a *capable* schoolmaster and chorister, to the evident injury of our youth and the cause of religion: the Consistory have finally resolved to incur the trouble and expense of procuring one from Holland; and for such beseech your most friendly help and support, and offer such emoluments as will be nearly double of what has been before enjoyed by any one in that capacity. This is the strongest evidence of our ardent desire to obtain a worthy person, who shall fulfil our expectations, and discharge the duties of his station to satisfaction.

The requisites which the Consistory desire in the person whom you may be so good as to procure for us, are:

First, That he be a person of suitable qualifications to officiate as *schoolmaster* and *chorister*, possessing a knowledge of *music*, a good voice, so as to be heard; an aptitude to teach others the science, and that he should be a good *reader*, *writer*, and *arithmetician*.

Second, That he should be of the Reformed religion, a *member of the Church*, bringing with him testimonials of his Christian character and conduct.

Third, That, whether married or unmarried, he be not under twenty-five, nor over thirty-five.

The following are the *emoluments* which the Consistory promise and pledge to said person, for the required services, annually, so long as he seems capable of discharging his duties in the school and church, and so long as his Christian conduct is to the edification of the congregation—

First, A *free dwelling-house*, a new and commodious one, standing directly over [opposite] the church in which he is to officiate as chorister, not only twice, and sometimes three times on the Sabbath, but also every Wednesday. In this house, besides the large school-room, there is a small chamber, a kitchen, a cellar under the house, behind the house a fine kitchen-garden, a well, with a pump therein, and other conveniences besides, the annual rent of which would be valued at more than *twenty pounds* New-York currency. While the sums mentioned are New-York currency, we deem it necessary to state, that one pound, New-York currency, must be reckoned at six guilders and twelve stivers.

Second, For *leading the singing* at the times before stated annually, *fifteen pounds*.

Third, As the master shall be bound to instruct *twenty* poor children in *reading, writing, and ciphering*, he shall receive annually *twenty-four pounds*, whether the whole number be filled up or not.

Fourth, Firewood for these children, *six pounds* annually.

Fifth, For *keeping the account-books* of receipts and expenditures of the church, neatly executed, *eight pounds*.

Sixth, For *entering baptisms* in the Church Register. This cannot be accurately defined, but will at least average *seven pounds*.

Seventh, Besides these, an *annual salary* of *twenty pounds*.

Total, *eighty pounds* (\$200) and *dwelling*.

Upon this, gentlemen, the schoolmaster coming over may confide with certainty. To this may be added, *that the school is open for the children of all the citizens*, and from those who learn, whether *reading* alone, or *writing, singing, or ciphering*, a considerable sum may be expected, as there is *no other suitable school of the Low Dutch* in the city. The master may therefore confidently expect that, with his zeal and industry, his income will increase, so that *forty pounds* more may at least be added. *Finally*, in order that nothing may be omitted in endeavors to attain this pious object, the Consistory (as the person selected cannot come here without expense) promise, on his arrival, to remunerate him to the amount of *fifteen pounds*. If you should seek to gain this object as speedily as practicable, so that the person selected may come over to us with Captain John Keteltas, a great service will be rendered to us and our church, and we shall feel ourselves obligated to acknowledge our gratitude.

We subscribe ourselves, with prayer for the blessings of grace upon your persons and families,

Your servants,

The CONSISTORY OF NEW-YORK.

In their behalf,

J. RITZEMA, *Pres.*

February 17, 1755.

N. B. This comprises, under the name of (Voorsanger) chorister, also that of (Voorleser) leader in reading, whose duty it shall be, during the absence or sickness of the minister, (as we are not provided with candidates,) to read a sermon for the edification of the congregation.

P. S. The Consistory also requests that Captain John Keteltas may be consulted as to the qualifications of the person who may be selected.*

This call happily provides us with the aspect of the school, and the standard of the schoolmaster's qualifications, *one hundred years ago*; and it resulted in the procurement of a teacher from Holland, who served the school faithfully till called away by a messenger from God.

1755.—Mr. JOHN NICHOLAS WELP having arrived from Amsterdam as *chorister* and *reader* in the Old Church, and also as *schoolmaster*, delivered his testimonials, which were satisfactory to the Consistory. It was Resolved, that eight pounds be appropriated for the freight, etc., of his goods from New-London, in addition to the fifteen pounds promised for the expenses of his voyage;* and the following letter betokens the kind hearts and magnanimous spirits which constituted the Consistory of that day:

"Letter from Consistory to Messrs. John Dreves, N. N. Schoute, and Christian Bording.

Mr. Cornelius Clopper, Jr., one of our members, has already made you acquainted with the course of correspondence and safe arrival here of Mr. John Nicholas Welp, with his wife and children, in good health. We, however, feel ourselves in the highest measure obliged to express unto you our obligations more particularly, and to acknowledge with cordial thankfulness the trouble and care taken for us, and feel ready to reciprocate in any thing which can be done on our part. What respects the small expenses of which Mr. Bording makes mention, in his letter, we send accompanying this, with Captain Anthony Rutgers,† four Spanish pieces, with the charge to pay in our name any thing further which may exist. You, gentlemen, doubtless expect to learn from us whether the person of Mr. Welp satisfies our expectation. We can say, although all is yet new, that there is nothing which can lead us to apprehend that the Consistory will regret the *heavy* and *unusual* expenses incurred by obtaining a person from Holland for such a service. His testimonials are highly laudatory, and the proof of his work hitherto being satisfactory to the congregation, good hope is

* Con. Min. i. 248.

† Memb. Com. Coun. for ten years. Val. Man. 1850, 221 et seq.

entertained that by his example and labors he will be very useful in our church, if it should please the Lord to spare him for some years, which we also desire on his account. The Consistory have, according to their promise, paid the passage-money from Holland, and have also paid, besides this, the expenses from New-London, which were a little more than eight pounds. *Also*, considering the loss which Mr. Welp suffered in the sale of his goods, on account of his removing from Amsterdam at a short notice, as was mentioned in the letter of Mr. Bording, the Consistory have *voluntarily* made up a present of twenty pounds, which was very gladly received by Mr. Welp. We thus trust that, diligently employed in his school labors, he will feel himself satisfied with his situation, and find matter for thankfulness to the providence of God which has brought him here, of which he already gives tokens of acknowledgment. This, we believe, gentlemen, will give you satisfaction in the work you have done. We pray the God of heaven to bless you and the land of your residence, that it may not prove a prey to ambitious tyranny, especially not to the anti-Christian King of France, whose irreligious cruelty many, especially on the borders of our neighboring provinces, experience by the murders and burnings committed by the barbarous heathen hired by money, and mated for this purpose.

We subscribe ourselves, with great respect and affectionate greetings to Jaffron Bording, respected and well known, gentlemen, your obedient and obliged servants.

In the name of Consistory,*

J. RITZEMA."

* Con. Min. i. 249. The closing paragraph alludes to the barbarities perpetrated by the savages on the frontier inhabitants during the French and Indian war, 1754-1763. On the surrender of Oswego, the terms which had been agreed to were shamefully violated. Several of the British officers and soldiers were insulted, robbed, and massacred by the Indians. Most of the sick were scalped in the hospitals, and the French general delivered twenty of the garrison to the savages, that being the number they had lost during the siege, and these were tortured and burnt. Subsequently, on the surrender of Fort William Henry, on Lake George, "it was expressly stipulated by Montcalm that the prisoners should be protected from the savages by a guard, and that the sick and wounded should be treated with humanity. But the next morning, a great number of Indians, having been permitted to enter the lines, began to plunder. They massacred

“Until a few years before the erection [1769] of the North Church, all the public religious services had been held in the Dutch language. But the increase of the English language among the people, and the proportionate decline of the Dutch, became too apparent to escape the notice of observing men; and it became more and more evident to reflecting minds that unless the English language was introduced, the younger people would attach themselves to churches where that language was used, and the Dutch churches would dwindle away. Long discussions were held on this subject, and no little excitement was produced by the resolution which was finally adopted by the Consistory of the Collegiate Church, to call a minister who should officiate in the English language, while the Dutch was still to be continued for a part of each Sabbath. The Rev. Dr. Laidlie was the person called, and he preached his *first sermon in English* in the *Middle Dutch Church* on the *afternoon* of the last Sabbath in *March*, 1764, from 2 Cor. v. 11: ‘*Knowing therefore the terror of the Lord, we persuade men.*’ All the services were conducted in English except the singing, which was performed in Dutch, led by *Jacobus Van Antwerp*, (Voorsanger,) ‘the fore-singer,’ as the congregation were unacquainted with the English psalmody. The house was densely crowded; the aisles were filled, many climbed up in the windows, and

the sick and wounded, and attacked the defenseless troops with fiend-like fury. The stipulated guard was denied. On every side savages were butchering and scalping their wretched victims. Their hideous yells, the groans of the dying, and the frantic shrieks of others shrinking from the uplifted tomahawk, were heard by the French unmoved. The fury of the savages was permitted to rage without restraint, until a large number were killed, or hurried captives into the wilderness.” Hale, 119.

many of the most respectable people stood through the whole exercise.”*

This measure, as might naturally be expected, gave great offense to some individuals, and their opposition to it was manifested for a long time, until, finally, finding expostulation vain, they invoked the aid of the civil power.

On the 6th day of July, 1767, more than three years after the settlement of the “English preacher,” a few members of the Dutch Church, opposed to his appointment, presented a remonstrance to his Excellency, Sir Henry Moore, Bart., Governor of New-York, in which they complain that the Consistory had impinged upon the Constitution of the Church, by violating certain liberties and privileges originally conferred at the capitulation in 1664; confirmed and enlarged by William III.’s charter, 1696; † and still further established, confirmed and extended to the ministers, elders, deacons, and members of said Church by George II., in 1755. The remonstrance was signed by *Abel Hardenbrook*, *Jacobus Stoutenburgh*, and *Huybert Van Wagenen*.‡ It consists of ten grievances, bearing directly or indirectly upon the introduction into the pulpit of the English language in the person of Mr. Laidlie. The sixth article was as follows: “That the *catechising* in the *Dutch language* is forbidden by one of the elders, alledging *it was a detriment* to Mr. Leadly. And Mr. Leadly has forbidden Mr. Leydecker (who was qualified for that business) to catechise, and say’d that the Consistory did not approve of it.” The seventh states “that the Dutch school is not taken care of by the Rulers, to the total Ruin of the Dutch Education.”

* Greenleaf’s Hist. N. Y. Churches, 15. † Ante, pp. 54, 56.

‡ This last-named individual was he who was the schoolmaster in 1743. This remonstrance having failed of its object, he withdrew and connected himself with the English Church.

The Rev. John Ritzema, in the name and by the order of Consistory, addressed to his Excellency an answer to the Remonstrance, in which he sets the whole matter before the Governor and Council in its true light, and ably vindicates the action of Consistory. The following extract disposes of the charges which refer to the school :

“The sixth article alledges that catechising in the Dutch language was forbid by one of the elders, as also by Mr. Laidlie; this is not true, and if it was, the complainants must know that no one member of our Consistory has a right to forbid any thing. Mr. Leydecker never was appointed by the Consistory to catechise in our congregation, and is therefore not qualified; though one *Adrian Van Dersman** was so appointed; but on finding Him a man of very immoral Behaviour, having forged the Hand Writing of the Rev. Mr. Ritzema and others; wrote and subscribed letters directed to the Synod of North Holland, recommending himself as a proper Person for the ministry, by which the Rev. Mr. Ritzema at that time suffered much in his character; on the discovery of this fact, the Consistory thought proper to discharge him from that office, and immediately appointed another in his stead; since which he has been upheld and supported by Mr. Hardenbrook’s Party.

“In answer to the seventh article, ‘That the Dutch School is not taken Care of, to the Ruin of the Dutch Education,’ we say that we have at present, and for twelve years last past have employed Mr. Whelp, who was sent for to Holland as a schoolmaster and catechist; he keeps a school constantly open, *receives payment from us* for teaching the poor children of the congregation, to the number of *thirty*, which number never was compleated. He is a person very well qualified to catechise and teach a school, and we pay him a very handsome salary for his service; insomuch that his place is coveted by others. It has been insinuated to some of our congregation that if Mr. Vandersman could be restored as a catechist, and Mr. Stoutenburgh have Mr.

*Ante, p. 61.



Whelp's place, all would be well. The first cannot be done, from the character above given; the latter cannot in honor be agreed to, as Mr. Whelp is, beyond all comparison, better qualified, and was encouraged to come from Holland by the then Ruling Consistory."

It is observed, moreover,

"That the Protest was wrote by Mr. Stoutenburgh, and all the names subscribed in his own hand writing, and some of the same persons twice mentioned. It never appeared to the Consistory that Mr. Stoutenburgh had any directions from the people whose names he put down, and some of them denied that they ever had given him any."

This answer was dated 23d September, and on November 11th, it was read in Council, and an Order made *dismissing the Petition of the Remonstrants*.*

1773.—The expectations created by the appointment of Mr. Welp were fully realized. For more than seventeen years, his duties as schoolmaster and chorister were faithfully and satisfactorily performed, when, yielding to the mandate from on high, his labors of love and usefulness were closed. He was the first and only schoolmaster who, while connected with the school, has been called away by death.

The English language (introduced into the pulpit just nine years previously) having now become quite prevalent, regard was had to this in the selection of his successor.

March 19, a proposition was offered to the Consistory, relating to a new schoolmaster in the place of the deceased, Mr. Welp, which was taken into mature deliberation. This proposition was in the following words:

"Inasmuch as Mr. Nicholas Welp, who was our *Free School* master, is deceased, and it is highly necessary that another schoolmaster should be appointed to instruct *thirty*

* Vide Remonstrance and Reply in full, Doc. Hist. N. Y. iii. 511, et seq.

poor children in *reading, writing, and arithmetic, as well as in both the English and Dutch languages*, and as in the meantime, after inquiry, a suitable person has been found in the person of Mr. PETER VAN STEENBURGH, who is qualified to teach in BOTH languages; and as the present schoolhouse and Consistory-chamber* is so far decayed that it cannot stand much longer, it is, therefore, submitted to the consideration of the Consistory, whether it is not advisable to pull down the school-house now standing, and erect a new one, — more feet in breadth and — feet more in length than the present; and also to erect a second story above it for a Consistory-chamber, and a free room for catechising, and the new school-building to be under one roof with the dwelling-house, and to be a frame building with a brick front. This can be done before the schoolmaster be ready to enter upon his labors. If the Consistory should deem it necessary to call the above-named schoolmaster, it is then submitted to them whether the following will not prove an adequate salary."

Here follow the six articles of stipulation, which will be found in the call made to Mr. Van Steenburgh.

The Consistory immediately resolved to carry the above proposition into execution, "as being the best which, in present circumstances, can be devised."

It was further resolved that a committee be appointed to prepare a call, according to the above proposition, on Mr. Van Steenburgh for one. The President and the elders, *A. P. Lott, Brinckerhoff, Rapelye, and Duryee*, were appointed said committee. The elders, *Brinckerhoff, and Duychingh, and Beekman*,† and the deacons, *Abeel*‡ and *Hoffman*, were appointed a committee for the building of a new school-house.§

* Erected 1748.

† Member Com. Coun. for nine years. Val. Man. 1850, 225 et seq.

‡ Member Com. Coun. for six years. Val. Man. 1850, 222 et seq.

§ This *second* school-house was erected 1773, on the site of the former one, but being larger, its front was nearer the line of the street. It was built by Mr. Anthony Post, an elder in the Dutch Church.

"CALL* of the Consistory of the Dutch Reformed Church of New-York on Mr. Peter Van Steenburgh, at present schoolmaster at Flatbush, on Long Island.

"On account of the death of Mr. Nicholas Welp, schoolmaster of the Dutch congregation at New-York, the school is broken up, on which account the children of the poor of our congregation are destitute of necessary instruction: and as daily experience teaches us that the English language in this land gains such prevalence, that the Low Dutch language is continually diminished, and grows out of use, the Consistory of New-York have therefore deemed it proper to call a person who is qualified to instruct and educate the children in the *English* as well as the *Dutch* language, thus opening the way to induce the children of the poor of our congregation to receive instruction in the language which they or their parents may choose. The Consistory having heard many favorable testimonials of your gifts and qualifications, and also having seen some proofs thereof, have unanimously agreed that you was a proper person to whom a call should be presented; and learning that you are favorably disposed to undertake the service of schoolmaster, if an adequate support should be given, they have resolved to make a call upon you; and they hereby call you to instruct the children of the poor of the congregation, hereafter named, both in the English and Dutch languages, as may be required to teach them *reading, writing, and arithmetic*, also the questions in the *Heidelbergh Catechism*, or *such other as is conformable to the doctrine of our Low Dutch Church*. The scholars are to be instructed and exercised therein at least once a week. The school is to be opened every morning, and also closed, with prayer, that all may be conducted with order and to edification, and prove a good example to all present. We promise to pay you for the service thus rendered,

First, For the instruction of *thirty* poor children in the Low Dutch or English language, as above stated, in reading, writing, and arithmetic, the fourth part of which shall be paid every three months, £60.

Second, *Firewood* for one year, £8.

Third, Books, paper, ink, quills, &c., for one year, £5.

Fourth, For taking care of and cleaning the Consistory and catechising-chamber, and the making of fires and lighting when required, £8.

N. B. The wood and candles for the same shall be furnished by the deacons.

Fifth, For your encouragement, you shall have a *dwelling-house and garden free*, and also a good room for the school.

Sixth, It shall be allowed to you to instruct as many other children as may offer themselves to you, but not beyond the number of *thirty*, and also to *keep an evening school*.

"This, our agreement with you, shall, according to your request, be for one year, reckoning from the 1st day of June next. If then it shall not be agreeable to you to continue longer our schoolmaster, you shall be obligated to give notice to Consistory three months before the expiration of your labors, that they may during that time provide another teacher; and if then the Consistory should be satisfied with your instruction and service, and be desirous that you should longer continue our schoolmaster, further stipulations may then be made. We hope the above offer will meet with your approbation. Wishing you and your family all prosperity and blessing, we remain, with great respect,

In the name, and by the order, of the Consistory,

Your servants,

ARCH. LAIDLIE, P.t. Pres.,

JACOB DURYEE,

GERRIT RAPELYE,*

ABRAHAM P. LOTT,†

DIRCK BRINCKERHOFF."‡

This call, which was accepted by Mr. Van Steenburgh, was dated March 20, 1773.

On the 6th of August following, the *newly-built* school-

* Member Com. Coun. for three years. Val. Man. 1850, 220.

† Member Com. Coun. for eight years. Val. Man. 1850, 221.

‡ Member Com. Coun. for five years. Val. Man. 1850, 220

house was ready for the reception of school-children, and Mr. Van Steenburgh entered upon his duties.

For three years, in the midst of intense public excitement, the school continued its operations under Mr. Van Steenburgh, when, by force of uncontrollable circumstances, it was obliged to disband.

Opposition to those measures which eventually led to a rupture with the mother-country was nowhere more strongly manifested than in New-York. Here the Provincial Congress met, (1765,) and passed the famous Declaration of Rights. Here the stamped paper had been destroyed, and the Lieutenant-Governor hung in effigy, (1765.) The Assembly had refused to provide quarters and provisions for such troops as England wished to march into the colony, (1767;) and on the arrival of a cargo of tea, (1773, the year of Van Steenburgh's appointment,) the "Sons of Liberty," a formidable organization, destroyed it. These, and other like measures, when the crisis arrived, led to the early subjugation of the city, which, as the head-quarters of the British army, was under martial law. Many of the citizens fled to neighboring places. All the churches and schools were closed, and naught was heard save the accidents of war.

RECAPITULATION.

The disseveration of the Dutch Church from the Colonial Government, the absence of Consistorial records, and there being no newspapers as yet established, the information respecting the school for several years after the capitulation is necessarily very limited; but, identified with the Dutch Church as an institution of long-cherished inheritance, she could not dispense with it, without the violation of principles and feelings totally incompatible with her constitution

and aims. The testimony of its existence by the Roman Catholic, Dongan, and by some of the Episcopal governors, who strenuously promoted the extension of their own denominational peculiarities, so much so as to call for decided action on the part of Consistory, when attempts were made under the guise of authority, even in the face of chartered privileges, to suppress or control it, is not only strongly inferential, but of a decidedly positive character.

1665.—Evert Pietersen, who was appointed in 1661, continued to teach at least one year after the capitulation.

1705.—Upon the existence of a vacancy, Lord Cornbury claimed the right of appointing the schoolmaster, notwithstanding the clause in the incorporation-act of William III., (1696,) reserving this right to the ministers and Consistory. This claim led to a meeting of the Great Consistory, who determined to preserve their chartered privileges inviolate.

1726.—Barent De Foreest, schoolmaster.

1743.—Huybert Van Wagenen, previously appointed, kept the school, corner of Marketfield and Broad streets, (1746.) He was the chorister for the Old and New Churches, alternately. Resigned, 1749.

The population having extended "far up town," the deacons opened a school in Cortlandt street, of which Abraham Delanoy was appointed teacher. He commenced with *ten* scholars, receiving from Consistory, in quarterly payments, the amount of money and firewood which Mr. Van Wagenen received for the same number. The catechetical instruction in the Garden Street Church was attended to by Mr. Van Wagenen, and in the Middle Church by Mr. Delanoy.

1748.—The first school and dwelling-house for the teacher were built in Garden street, opposite the church.

1749, *April 1.*—Daniel Bratt, schoolmaster and chorister in the Middle Church. He had twelve free scholars, six in

reading and six in writing, for which he received £12 10s., and a load of wood for each scholar, annually, half nut and half oak. For his services as chorister, he received £12 10s. and fees for entering baptisms. Removed by Consistory in 1755.

1751.—Adrian Van Dersman, visitor of the sick and catechiser; removed by Consistory previous to 1767.

1755.—John Nicholas Welp was called from Holland, as schoolmaster and chorister in the Old Church. He had twenty scholars, and a salary of £80, and the use of dwelling-house. Deceased in 1773.

1767.—Complaint made to the Governor by certain parties respecting the management of the school, and the introduction therein of the English language; which complaint was dismissed.

1773.—Peter Van Steenburgh succeeds Mr. Welp. Reading, writing, and arithmetic taught in *both* languages. The school and dwelling-house rebuilt; the Consistory-chamber and catechising-room occupying the second floor. Number of pupils, *thirty*. Salary, same as Mr. Welp's. He had the privilege of receiving *thirty* pay scholars, and of teaching evening school. On the arrival of the British army, in 1776, the school disbanded. We have now lost sight of the Krank-besoecker, the Voorsanger, and the Voorleser.

ADDITIONAL FACTS

CONNECTED WITH EDUCATION IN NEW-YORK, WHILE UNDER
THE ADMINISTRATION OF THE ENGLISH.

1673.—The Latin school, established by the Dutch in 1659, and which was so successful under the management of Ægidius Luyck, was sustained by the English authorities

for eight years, when it was closed. In 1673, Luyck was appointed a Schepen.

1676.—M. Hilyar taught a school.

1702.—A free grammar school was founded, and built on the King's farm.

1704.—William Vesey, Episcopal missionary, opened a catechising school for blacks.

1705.—A. Clarke a schoolmaster.

1710.—The Society for the Propagation of the Gospel in Foreign Parts appointed William Huddleston, the first schoolmaster of the Episcopal Church school. The names and dates of the appointment of his successors were as follows: 1723, Thomas Huddleston, son of the above; 1731, Thomas Noxon; 1741, Mr. Hildreth; 1777, Mr. Amos Bull. Rev. William Morris is rector of the school at present. It is located at the corner of Varick and Canal streets. It has received from Trinity Church over \$60,000, in money and real estate, which is now very valuable. It was known as the Episcopal "Charity School" from 1748 to 1826; subsequently, as the New-York Protestant Episcopal Public School; and since 1845, as the Trinity School.

1732.—The first free school was established by law, for teaching the Latin and Greek, and practical branches of mathematics. Mr. Alexander Malcolm, of Aberdeen, was appointed Principal, at £40 per annum. He remained seven years.

1748.—Cornelius Lynch taught writing, arithmetic, vulgar and decimal fractions, navigation, gauging, surveying, dialling, mensuration, and merchants' accounts, in Stone street.

George Gordon taught book-keeping, next the French Church.

1749.—Benjamin Leigh, Broad street, near the Long Bridge; Thomas Evans, shoemaker, near the new dock, reading, writing, and arithmetic.

1750.—By the Governor's permission, a benefit was given the Episcopal school, at the theatre in Nassau street.

Charles Dutens, teacher of French, and jeweller, in a long advertisement, full of self-conceit and egotism, and bountifully interlarded with Latin phrases, proclaimed that he taught a school, "for the use of young ladies and gentlemen, whose love of learning might incline them to take lessons from him in French, at his house, on Broad street, near the Long Bridge, where he also makes and vends finger and ear-rings, solitaires, stay-hooks and lockets, and sets diamonds, rubies, and other stones. Science and virtue are two sisters, which the most part of the New-York ladies possess," &c.

1752.—Thomas Allen, near Alderman Cortlandt's.

Robert Leith, Wall street.

July 6, 40 boys and 12 girls, Episcopal charity scholars, were present at the consecration of St. George's Chapel.

1753.—John Lewis, Broad street, near Long Bridge.

1757.—Richard R. Smith, Nicholas Barrington, and Thomas Clark, taught private schools in Maiden Lane.

Edward Willetts, day and night school, Broadway.

First notice of charity sermon at Trinity Church. Collection taken to clothe the children, and suitable anthem sung.

1762.—Thomas Jackson, Latin and Greek, head of New street, opposite Presbyterian Church.

William Clajon, teacher of French, Beaver street.

1772.—Episcopal school-house, built near and for St. Paul's Church.

1773.—Thomas Byerly opens an English grammar-school.

1777.—Charity sermon at St. George's Chapel. Fifty-six boys and thirty girls; reading, writing, and arithmetic taught, and needle-work to the girls. Mr. Wood, teacher.

Vanbombeler was the last schoolmaster who taught in the Dutch language exclusively, about the year 1785.

CHAPTER IV.

HISTORY OF THE SCHOOL OF THE REFORMED DUTCH CHURCH,
FROM 1783 TO THE PRESENT TIME.

DURING the Revolutionary War, New-York was the headquarters of the British power in America, and here the most important schemes for operations against the patriots were planned and put in motion. The municipal government was overthrown, martial law prevailed, and the business of the city degenerated almost into the narrow operations of suttlng. Many of the residents left the city, and their deserted houses were taken possession of by the officers of the army and the refugee loyalists. Barracks and entrenchments were erected from Corlaer's Hook, and on the line of Chambers street to the North river. Five thousand American prisoners were confined in the jails, sugar-houses, and dissenting churches of the city. For about two months, several hundred prisoners were huddled together in the Middle Dutch Church, when they were removed, and it was converted into a riding-school. The North Church contained eight hundred prisoners; it having been floored over from gallery to gallery. The mahogany pulpit was carefully removed, sent to London, and placed in a chapel there; the pews were used for fuel. A theatre was established; tennis-courts and other kinds of amusements were introduced; and for *seven years* the city remained a prey to the licentiousness of strong and idle detachments of a well-provided army. To add to these evils, in July, 1776, four hundred and ninety-three houses, located between Whitehall slip and Cortlandt street, and from the

North to the East rivers, were consumed by fire, Trinity and the Lutheran Church falling a prey; and again, in August, 1778, three hundred houses were consumed in the neighborhood of Coenties slip. "There were no public moneyed or charitable institutions; no banks or insurance offices; all church services were suspended; education was entirely neglected, and the schools and college closed."* On the cessation of hostilities, the scattered inhabitants gradually returned; but the evils of war were protracted long beyond its duration; and the impoverished inhabitants as well as the municipal government suffered for many years from the disastrous consequences of British occupation.

Yet, notwithstanding this sad and calamitous state of affairs, both public and private, on the reorganization of Consistory, while the interiors of the churches were still in a dilapidated condition, it was

"*Resolved*, That Mr. Peter Van Steenburgh, who was the *public schoolmaster* of this congregation at the commencement of the war, and is again returned to this city, shall be considered as bound by his former call, and shall have permission to dwell in the school-house, and open his school in the large room built for that purpose."†

This resolution is dated September 7th, 1783, but four days subsequent to the signing of the treaty of peace at Paris. Thus, while the British still remained in possession of the city, the school was reorganized; the evacuation not taking place till the 25th of November following.

1784, *March* 22d.—"It was ordered that the number of children to be educated by Mr. Van Steenburgh, as charity scholars, shall be restricted to *ten*."‡

This is the first use of the term "charity." The school,

* Lossing's *Field-Book of the Revolution*, 835, 836, 865. Valentine's *Man. Com. Coun.* 1852, p. 435 et seq.

† *Consist. Rec.*, anno 1783, p. 3.

‡ *Ibid.*, anno 1784, p. 16.

from the date of its establishment, up to the passage of the last resolution, was designated as the *Public, Free, or Low Dutch School*. Subsequent to the war, there being no public provision for the education of youth, schools were established in connection with the different religious denominations. These depended for their support upon the voluntary contributions of church members. The Episcopal Charity School, known as such since 1748, had received many valuable legacies from individuals in that communion, and was materially aided by the large annual collections of the Episcopal churches. These facts led to the adoption of the term "charity" by the various schools organized, as, in that day of general poverty, some such movement was necessary in order to work effectually on the sympathies of the people; but, like every thing adopted upon the principle of availability, in the end it proved most disastrous to the well-being of those very institutions for whose pecuniary interests its use was originally introduced. The Episcopal school subsequently discarded the term, and became a chartered institution under a new and less repulsive title. Our own school, dearly loved and cherished from *principle*, though laboring for many years under the disadvantages arising from the use, under the sanction of custom, of the obnoxious term, still exists, though it cannot be denied that its usefulness, from this cause, in days that are past, was seriously impaired.

The term charity may be as appropriately applied to Sabbath-schools or to our common schools as to church schools; yet who is there that would advocate the application of this term to them? No! It may answer for other latitudes; but there is that in it so repugnant to the republican spirit of our people and institutions, that where used injudiciously and unnecessarily in connection with any institution, it so wounds those fine and correct sensibilities of our nature

that even the necessitous are led to keep aloof from it, lest they may be pointed at by the finger of derision.

The church schools that sprung into existence towards the close of the last century have long since ceased to exist.

The period succeeding protracted war has ever constituted the dark days of religion and literature; and such was the crippled condition of the Collegiate Church at this time, that it was with difficulty the school was sustained. As yet, no fund had been instituted for its support, nor had collections been made for it in the churches; and as Mr. Van Steenburgh was privileged to have *thirty* pay scholars, exclusive of those educated by the Church, a proposition was made for renting the school-house and attached dwelling to him, on condition that he would teach such children as the Consistory might send him, at the same rate per quarter for tuition as he received from his other scholars.

An arrangement to this effect was consequently entered into with Mr. Van Steenburgh, Consistory furnishing him with twelve scholars.* The result, however, was far from satisfactory.

The Church felt that she was not performing her full duty towards her children. This institution was her time-honored legacy; she had long realized the important blessings flowing from it, and she could not relinquish it, nor her jurisdiction over it, without coming short of imperative obligations to her youth.

Impelled by a recurring sense of her responsibilities to her youth, and actuated by a regard to her future interests, special efforts were made for a thorough reorganization of the school.

To effect this, a committee of Consistory, consisting of

* Con. Rec. Leg. G. 87.

Messrs. John Stagg, William Hardenbrook, Elias Nexsen, Nicholas Anthony, and Leonard Bleecker, was appointed. This was in December, 1788. The arrangement with Mr. Van Steenburgh, which had been existing for three years, was revoked. A new engagement was entered into with him, to commence in May following, whereby he was to educate thirty free scholars, for which he was to receive from Consistory £35 per annum.*

In April, 1789, the above Committee reported to Consistory certain regulations respecting the school, which were unanimously adopted, "subject, however, to such alterations as the Consistory shall hereafter judge necessary to be made."

The first of these was, "That the *free* school shall always be considered as depending for its existence and support on the Consistory, and as such be subject to the direction and control of the whole Board."

The school, replaced under the jurisdiction of the Board of Deacons as a standing committee, was to be visited by the whole Consistory quarterly; viz.: in the first week after every administration of the Lord's Supper; and provision was made for the attendance of the children on divine service. The remaining regulations, relating mainly and specifically to the internal management of the school, were substantially the same as those now in force in the institution.†

In the fall of this year, so far as can be ascertained from the Church records, commenced the practice of providing each scholar with a full suit of clothing, collections being made in the Collegiate Church for that express purpose. The first sermon upon this subject was preached in the North

* Con. Rec. Leg. G. 146, 147. † Con. Rec. Leg. G. 154 et seq.

Church, December 17, services commencing at 5½ P. M.* The sum contributed by the congregation amounted to \$216 05, the most of which was expended by the deacons for the object contemplated.

The year following, 1790, collections were taken in the Old, New, and North Churches, and "the Consistory rejoiced in finding themselves enabled, by the generous donations of the congregations, to increase the number of scholars, and resolved unanimously to admit twenty more children in the school on the 1st of February next."†

For a number of years, the liberality of the Collegiate Church in this cause was proverbial, the donations in one instance amounting to \$753; but of late, from the operation of various causes, the collections have materially diminished. Notwithstanding this, the trustees of the institution, with an humble and firm reliance upon Divine Providence, have never

* A public journal of that day, in publishing the notice for this sermon, adds the following:

"Institutions of this kind, which afford to poor children the means of education, and prepare them for usefulness in Church or State, appear of all charities the most laudable. Several denominations of this city have accordingly turned their attention to them. The Reformed Dutch Church had, before the war, a charity school, which, during this year, they have been able to revive. They have at present thirty scholars, who are instructed in such branches of learning as will qualify them to be good members of society. The school is visited monthly by the deacons, and quarterly by Consistory; and whenever the scholars have made such proficiency as is judged necessary, their places are supplied by others. This church depend for the clothing and tuition of the children wholly upon charitable donations, and they trust that their endeavors will be countenanced by the public." Vide "New-York Journal and Weekly Register," December 17, 1789.

† Con. Rec. Leg. G. 195.

yet been coerced to say to any of the necessitous committed to their charge, "Be ye clothed."

Since the year 1842, when Miss Campbell was appointed to supervise the girls' department, a portion of time in each week has been devoted to the improvement of the girls in sewing; and since the school has occupied the present building, which affords admirable accommodations for the purpose, all the girls' dresses, having been cut and fitted by Miss Parker, the present Principal, have been made up under her direction by the girls themselves, thus not only effecting a saving of expense to the school, but affording to her pupils an opportunity of qualifying themselves in that branch, a competent knowledge of which is so essential an element in domestic economy.

1791.—From the establishment of the school in 1633, the schoolmasters had, with but one or two exceptions, acted as choristers; and in order to preserve this peculiarity, Mr. Stanton Latham, who had been clerk in the North Church from October, 1789, was appointed in January, 1790, to supersede Mr. Van Steenburgh; but the change did not actually take place till May 1, 1791. On the 11th of January of this year, a committee, appointed to confer with Mr. Latham, made a report to Consistory, and produced a written proposal, signed by Mr. Latham, in which he offered to teach fifty scholars for seven shillings per quarter. After some deliberation, it was resolved to accept the offer; and Mr. Latham was accordingly appointed to be the schoolmaster of the school under the patronage of this Consistory, and to commence in that duty 1st May next, on which day "he is to take possession of the house in which Mr. Van Steenburgh now lives, and occupy as much of the same as Mr. Van Steenburgh now occupies, which house, and the aforesaid sum of seven shil-

lings per quarter for fifty scholars, shall be the whole of his salary as schoolmaster.

"Resolved, further, that this Consistory have a high sense of the abilities, assiduity, and faithfulness which Mr. Van Steenburgh has for many years exerted in the school which has been under his care, and excepting for the particular reason which respected Mr. Latham as a singing-master in the congregation, would have been loth to part with him.

"Resolved, further, that a copy of this minute be made and given to Mr. Van Steenburgh, which will be at the same time a notification that Mr. Latham is to take possession of the house in which Mr. Van Steenburgh now lives, 1st May next."*

November 27, a collection was taken for the school in the Garden Street Church in the afternoon, and in the Middle Church in the evening, where the children were in attendance, and sung a hymn† suited to the occasion.

1792, *January 5*.—Dr. Livingston, Messrs. Houghtenburgh, Oothout Wilson, Gilbers, and Sickels, were appointed a committee of Consistory to digest a plan for the most successful promotion of the interests of the school.

February 2.—The above Committee reported as follows :

"In order as far as possible to extend the benefit of this institution, and to secure to the boys admitted into the school the permanent advantages of the instruction there received, they conceive it proper that it be an indispensable condition of the admission of boys in future, that their parents or guardians do previously, by bond, engage themselves to bind

* Con. Rec. Leg. G. 199.

† This custom, which still exists, was borrowed from the Episcopal Church school, in which it had obtained as far back as the year 1757, and probably a few years earlier. The hymns used by the children of the Reformed Dutch school on these occasions have been prepared, from year to year, by the friends of the institution. A majority of these compositions, running back as far as the year 1813, are now in the possession of the present Principal.



them to some useful profession or employment at the expiration of their terms in school, or secure to Consistory the power of so doing."

This article was never carried out.

"That as far as the consent of the parents or guardians can be obtained, the same resolution be extended to the boys already admitted.

"That *ten* boys be admitted into the school, in addition to the present number under the care of Mr. Latham.

"That *ten* girls, at present under the tuition of Mr. Latham, be removed and put under the care of a female instructor."*

Miss ELIZABETH TEN EYCK was accordingly engaged, and continued in this capacity until the year 1809, when, upon the introduction into the school of the Lancasterian system of education, "the Madam's school was dispensed with." She immediately opened a private school, to which, during a period of three years, the trustees occasionally sent some of their female pupils to receive instruction in sewing.† During Miss Ten Eyck's connection with the school, and for thirty years afterwards, she had the making of the girls' clothing; and in whatever capacity she was engaged by the trustees, her duties were always performed in a satisfactory manner.

1795.—Mr. Latham, like his predecessor, enjoyed the privilege of having pay scholars; but the Consistory, impressed with the necessity of having the school composed exclusively of charity scholars, had an interview with him, and, on the 8th day of January, they "*Resolved*, that from and after the 1st February next, none but charity scholars shall be admitted into the school; and that the number of such shall remain unlimited, and depend from time to time upon the direction of Consistory." And further, "*Resolved*, that

* Con. Rec. Leg. G. 225-227.

† Trus. Min. i. 26, 30, 32, 40, 67, 73.

from and after the said day, the Consistory will pay unto Mr. Latham £200 per annum, and that he shall continue to remain in the house, as hitherto, free of all rent." Also, "*Resolved*, to allow twelve loads of wood every year for the school; and it is expressly understood that, besides the usual education in literature, Mr. Latham shall teach the scholars psalmody, as is usual in all institutions of this nature."

"Mr. Latham being called, and these resolutions communicated to him, he acquiesced, and declared his willingness and gratitude for this arrangement; and it is now reciprocally understood that all former agreements are hereby superseded, and that this shall be the basis for the future services of Mr. Latham, and no alteration is to be made therein on either side under at least six months' notice; and that a copy of this minute be handed to Mr. Latham."*

June 17.—Dr. Linn reported he had received from Dr. Joshua Lathrop, of Norwich, Conn., a guinea for the benefit the school.†

1799, *May 25.*—By a resolution of Consistory, the number of children was restricted to fifty;‡ probably in consequence of the withdrawal of the funds which, during the years 1796 and 1797, the school had received from the State.

1801.—The catechising of the scholars by the ministers was transferred to the North Church.

1804.—*March 1.* The number of scholars under the care of the master was limited to *sixty*; and he was privileged to receive six pay scholars.§ In addition to the studies already taught in the school, the boys, if time and circumstances admitted, were to be instructed in the principles of English grammar.

* Con. Rec. Leg. H. 1.

† Ibid. 21.

‡ Con. Rec. Leg. H. 138.

§ Con. Rec. Leg. H. 326.

A committee was appointed to report upon the propriety of extending the benefits of the institution to such individual or individuals, of superior talents or acquirements, as might be calculated to fit them for future usefulness in Church or State.

1808.—For a period of one hundred and seventy-five years, commencing in 1633, the deacons had constituted the Standing Committee of Consistory for the management of the school; but in the year 1808, May 5, the code of 1789 was amended so as to place the institution under the care of a "Board of Trustees," whose duty it should be "to advise with Consistory in all matters that may be deemed important, and in all things to be under their control."*

The original members of the Board were, Messrs. John Stoutenburgh, Richard Duryee, Isaac Heyer, Abraham Brinckerhoff, Anthony Dey, Jesse Baldwin, and John Nitchie, Jr. Their first meeting was held June 9, 1808, in the Consistory-chamber, Garden street. John Stoutenburgh was chosen Chairman, and John Nitchie, Jr., Secretary.

The VIIth Article of their by-laws provided for a committee of two of the Trustees, to be called the School Committee; and at each stated meeting the "Chairman shall appoint one of the School Committee in succession from the Trustees, to supply the place of one whose term shall expire." This was amended in 1831, so that there is now but one member on the Visiting Committee.

1809, *January 1*.—The school-room having been enlarged, the Lancasterian or monitorial system was introduced into the school, and the number of scholars was increased from seventy-two to one hundred.

* The Rules for the government of the Board of Trustees are contained in the "Standing Rules of the Consistory of the Collegiate R. P. D. Church," Art. xiii.

February 27.—Thirteen girls each received a pair of scissors for their improvement in writing; and twelve boys, each a penknife. These were presents from Richard Duryee Esq. At subsequent dates, useful articles, the gifts of different individuals, were presented to the most meritorious children.

March 7.—The number of scholars having been increased, and Mr. Latham having relinquished the pay scholars granted him in 1804, his salary was advanced to six hundred dollars per annum, and his house-rent.

December 6.—Mr. Latham presented his resignation, to take effect the first of May following; and Joseph Hinds, who graduated from the school in 1808, was engaged as an assistant teacher for a period of seven weeks.

December 7.—James Forrester was unanimously elected, by Consistory, to supersede Mr. Latham. His competitors were Richard Witts and Paul J. Micheau.*

1810, *May 1.*—Mr. Forrester entered upon his duties, and the school was divided, under the Lancasterian system, as follows:

In sand.	{	First Class—A B C, and figures.
		Second Class—Monosyllables.
		Third Class—Words of two syllables, and writing same on slate.
On slate.	{	Fourth Class—Words of more than two syllables, and irregular words.
		Fifth Class—Reading in Child's Instructor; Catechism.
		Sixth Class—Reading in New Testament; Heidelbergh Catechism.
		Seventh Class—Reading in Old Testament, Murray's Grammar, and penmanship.

* Con. Rec. Leg. I. 107. Trus. Min. i. 24, 26, 36.

All to study arithmetic, at the discretion of the teacher.

June 21.—In case the minister was absent, from sickness or otherwise, one of the elders was to conduct the catechetical exercise.

1811, *January 10.*—The eight-day clock, which had hung for many years in the Garden Street Church, was cleansed and re-cased by M. Demilt, at an expense of twenty-five dollars. It was then put up in the school-room. What the bank or railway clock is to the adult, this, for many years, has been to anticipative youth; and though it cannot foretell, yet its indications have signalized the period for the resumption of study, or the desired release. Venerable by age, and faithful amidst all the changes of time, suspended on the walls of the present building, it still answers nobly the precise object for which it was made; and, were it gifted with speech, it could undoubtedly reveal more knowledge of mischievous frolic than ever fell under the cognizance of the teacher.

1813, *January 25.*—Mr. Nitchie having resigned his situation as Secretary of the Board, a unanimous vote of thanks was passed to him by the trustees, for the diligent and able discharge of his duties for nearly five years; and at the annual election of officers in 1814, Mr. Richard Duryee having been chosen chairman, it was on motion resolved, that the thanks of the Board be communicated to Mr. Stoutenburgh, for his faithful and punctual attendance as chairman for nearly six years.

1813.—“On the 2d of April, 1805, (the same year in which the Free School Society was founded,) the Legislature passed an act providing that the nett proceeds of 500,000 acres of the vacant and unappropriated lands of the people of this State, which should be first thereafter sold by the Surveyor-General, should be appropriated as a permanent fund for the support of common schools; the avails to be

safely invested until the interest should amount to \$50,000, when an annual distribution of that amount should be made to the several school districts. This act laid the foundation of the present fund for the support of common schools."

"By the act to incorporate the Merchants' Bank in the city of New-York, passed the same year, the State reserved the right to subscribe for three thousand shares of the capital stock of that institution, which, together with the accruing interest and dividends, were appropriated as a fund for the support of common schools, to be applied in such manner as the Legislature should from time to time direct."

"By acts passed March 13, 1807, and April 8, 1808, the Comptroller was authorized to invest such moneys, together with the funds arising from the proceeds of the lotteries authorized by the act of 1803, in the purchase of additional stock of the Merchants' Bank, and to loan the residue of the fund."*

On the 19th day of June, 1812, an act was passed for the establishment of common schools in this State, and provision was soon after made, in accordance with the act of 1805, for the distribution of the interest arising from the common school fund.† As there were several Societies in the city of New-York at this time already engaged in the work of educating the poor, all of which had for many years been successfully and satisfactorily engaged in this laudable undertaking, a law was passed March 12th, 1813, "directing that the portion of the school fund received by the city and county of New-York shall be apportioned and paid to the trustees of the Free School Society of New-York,

* Common School System of the State of New-York, by Samuel S. Randall, Dep. Sup. Com. Sch., p. 9.

† Rand. Com. Sch. Sys. S. N. Y. 13.

the trustees or treasurers of the Orphan Asylum Society, the Society of the Economical School, the African free school, *and of such incorporated religious Societies in said city as supported or should establish charity schools*, who might apply for the same." Under the operation of this law, as the money to be received was to be in proportion to the number of scholars on register, it is natural to suppose that efforts would be made by each school sharing in the distribution of the fund, to obtain as many scholars as possible. So far as the Dutch Church school was concerned, however, the limit of scholars fixed in 1809, four years previously, remained unaltered.

Impressed with the necessity and importance of imparting religious instruction to the youth under their charge, the trustees of the Free School Society, "on the suggestion, and to meet the wishes of numerous well-meaning individuals, yielded readily to a proposition that an Association of more than fifty ladies, of high respectability and of different religious denominations, who had volunteered for the purpose, should meet in the school-room one afternoon in each week, to give instructions to the pupils from such denominational catechisms as might be designated by their parents. At the same time, to meet their expressed wishes, monitors were appointed to lead them on the Sabbath to their appropriate places of worship."*

This movement was naturally calculated to affect the charity schools then existing in the city; and on receiving an assurance from the Free School Society that their children should enjoy the same privileges, literary and religious, which they had enjoyed among themselves, the trustees of the

* Vide Sketch of the Rise and Progress Pub. Sch. Soc., xxxvii. An. Rep. 20.

Presbyterian school relinquished the portion of the State fund to which they were entitled, and the school eventually disbanded ; but the Dutch Church, adhering to her principles on this subject, and to the practice which for centuries had obtained with her, declined the overture ; and the Consistory on the 14th of January resolved " that the children belonging to the Dutch Church who attended the New-York free school, be presented each with a catechism, and be invited to attend a public catechising every Wednesday, at 3 P. M., in the North Church."*

One week later, a communication was received by the Consistory from the Free School Society, accompanied by a resolution of the trustees of that institution, in the following words :

"*Resolved*, That the afternoon of Tuesday (third day) in each week be appropriated for the instruction of the children of the New-York free school in the principles of the Christian religion ; and in order that they may be educated in the peculiar tenets of the denomination to which they respectively belong, the several churches with which they are connected be respectfully invited to send suitable persons to catechise and otherwise so to instruct them."

Thereupon the Consistory resolved,

"That John Vanderbilt be appointed to instruct the children connected with the Dutch Church, attending the New-York free school on the day designated, until further arrangement be made."†

* Con. Rec. Leg. I. 228.

† Con. Rec. Leg. I. 232. A communication and resolution of the same character were presented to the Vestry of Trinity Church, and "it was thereupon ordered that the Assistant Rector and other Clergy of this church be requested to give the necessary attention to the said resolution, and that 200 Common Prayer

The name of Mr. Vanderbilt does not occur again in this connection; and it is presumed that the catechising of the children connected with the Dutch Church and attending the free school was left in the hands of the ladies associated for that purpose.*

books be appropriated to the use of the scholars who belong to the Episcopal Church, to be distributed under the direction of the Assistant Rector." Vide Hist. Trin. Ch. p. 254.

* The following extracts from the Annual Reports of the Free School Society, furnish probably all the information now to be had upon this subject.

In their Ninth Annual Report, bearing date May 2, 1814, over the signature of De Witt Clinton, President, after speaking of the progress of their pupils in intellectual attainments, the Report adds:

"While the Trustees have been thus engaged in communicating to the understandings of the children, the elements of useful knowledge, they have not been unmindful of the importance of imbuing their minds also with a sense of moral and religious obligation."

"The afternoon of every Tuesday, or third day of the week, has been set apart for this purpose; and the children have been instructed in the catechisms of the churches to which they respectively belong. This pious office is performed by an Association of highly respectable females, who are in profession with the different religious denominations in the city. The number of children educated in the peculiar tenets of each religious community is, at the present time, as follows:

Presbyterians,	-	-	-	-	-	271
Episcopalians,	-	-	-	-	-	186
Methodists,	-	-	-	-	-	172
Baptists,	-	-	-	-	-	119
Dutch Church,	-	-	-	-	-	41
Roman Catholic,	-	-	-	-	-	9

"In the furtherance of the same interesting object, the children have been required to assemble at their respective schools on the morning of every Sabbath, and proceed, under the care of a monitor, to such place of public worship as was designated by their parents or guardians. This requisition has been regularly attended to by many, but the want of suitable clothing has prevented others from complying with it. It is believed that this deficiency might be amply supplied by the appropriation to this purpose of the garments which are laid aside as useless, in the families of our wealthy fellow-citizens. And, surely, few acts of charity could be more truly benevolent and

The disparagement between the number of children attending these schools from the Presbyterian and Dutch churches, the former being 37 per cent. and the latter only 4 per cent., may be accounted for by the discontinuance of the Presbyterian charity school, as above stated ; while the Dutch Church continued to sustain her institution, and the weekly catechetical expositions to her children.

In the year 1815, in order to give more efficiency to these exercises, the Consistory resolved that each of the ministers

useful. It would not only contribute to the personal comfort of the children, but it would enable them to join in the public celebration of religious worship."

"In cases where an attendance at school previous to going to church is particularly inconvenient, liberty has been given for the children to attend public worship in company with their parents or guardians."

Extract from the Tenth Annual Report of May 1, 1815 :

"The office of communicating religious instruction to the children, by teaching them the catechisms of their respective churches, is still performed by the Association of benevolent females who so zealously engaged in it. Their kindness has also prompted them to furnish many of the scholars with comfortable clothing during the late inclement season."

"The children at present under the care of the Society are said to belong to the different religious denominations as follows:

Presbyterians,	-	-	-	-	-	365
Methodists,	-	-	-	-	-	175
Episcopalians,	-	-	-	-	-	159
Baptists,	-	-	-	-	-	144
Roman Catholics,	-	-	-	-	-	57
Dutch Church,	-	-	-	-	-	33."

Extract from the Eleventh Annual Report, May 6, 1816 :

"The children continue to receive the advantages of religious instruction communicated to them from the catechisms used in the respective churches to which they belong, in the manner mentioned in the Report of last year."

The wide extension of the free schools, and the establishment this year of Sunday-schools, "to which excellent institutions they thereafter commended their pupils," led to a discontinuance of this measure.

The free schools in operation at this time were No. 1, opened in 1809, at the corner of Chatham street and Tryon Row ; and No. 2,

ought to have separate classes of the children and youth, and on different days, so as not to interfere with each other; and the ministers were directed to carry this out. Two months subsequently, on the request of the Rev. Dr. Milledoler, the Elders Wilson and Duryee were appointed to assist him in catechising the children,* Mr. Forrester's scholars, in common with the other children connected with the Dutch Church, assembling as usual in a body for that purpose.

1818, *March* 12.—The Teacher's Annual Report to Consistory sets forth the attainments of the children at this time, and presents the school in a very favorable aspect. He says: "The school consists of 100 scholars, viz., 76 boys and 24 girls. Of these, 24 boys and 8 girls read in the Old Testament, and 17 boys and 11 girls, in the New Testament; the remaining 15 boys and 5 girls write on sand-tables, and read in the Child's Instructor, and Spelling-Book: 48 boys and 12 girls are in arithmetic; 5 of the boys have been through Vulgar and Decimal Fractions, and are now in Interest. The second class consists of 10 in the Rule of Three. The third class, of 10 in Reduction. The fourth class, of 19 in Compound Addition: 7 of the girls have been through Practice, and 6 more are in Compound Addition; 43 boys and 12 girls recite a new section of the Heidelberg

opened in 1811, in Henry street. The original object of this Society was "the education of children who do not belong to, and are not provided for by any religious society;" but in 1808, they received "authority to educate all children who were proper objects of gratuitous instruction." Clothing donated for the purpose was at times distributed to the necessitous. For the use of the Reports from which the above extracts were taken, the author is indebted to the kindness of Samuel W. Seton, an individual who has rendered incalculable service to the cause of education in this city.

* Con. Rec. Leg. I. 340, 350.

Catechism every week; 31 boys and 10 girls study the Shorter Catechism, and every week commit a portion thereof to memory, according to their several capacities: 24 of the children can recite the Heidelbergh Catechism throughout."

The Annual Report of the Trustees, accompanying that of the teacher, closes with the following commendatory language, which shows the high estimation in which his services were regarded: "The Board rejoices in being able to say that they are satisfied with the zeal, ability, and attention of the teacher, and particularly with the parental care with which he watches over the religious and moral condition of those committed to his charge."

December 24.—Commenced the custom of closing the school between Christmas and New-Year's.

December 28.—Hereafter the school was kept from nine o'clock to three, from the 15th of November to the 15th of March.

1819, *March 4.*—A committee of Consistory having determined that the state of the funds warranted an increase of scholars, the number was extended from one hundred to one hundred and ten.

April 26.—Bell's system of instruction was introduced into the school.

December 27.—The parents were required to furnish certificates of the baptism of children hereafter admitted.

1820, *May 29.*—From this date the school sessions have been between the hours of nine and three, throughout the year.

1825.—During the years 1796, 1797, and 1801, this school, in connection with the other charity schools of this city, received from the State certain appropriations, and enjoyed for a number of years, in common with the Free

School Society, and other educational institutions, the privileges granted by the law of 1813; but, in the year 1820, the Bethel Baptist Church organized a free school in the basement of the church corner of Delancey and Chrystie streets; and subsequently, in 1822 and 1823, by the permission of the Legislature, two others, from the surplus money which they had in hand: thus they enjoyed privileges equal to those of the Free School Society, the Trustees of which, apprehensive that the buildings thus erected for the Bethel free school, "becoming church property, might also be appropriated to other purposes than exclusively for the education of the poor," memorialized, with the sanction and coöperation of the Common Council, the State Legislature for a repeal of the law enacted in favor of the Baptists, and for an amendment to the law relative to the distribution of the school-fund in this city, so as "to prevent any religious society, entitled to a participation in the fund, from drawing for any other than the poor children of their respective congregations." "For," say they, "the Bethel free schools have taken away many scholars from the Society's schools, and thereby diminished the amount of attendance upon them, and, consequently, their revenue derived from the Common-school Fund."

The Trustees of the Free School Society thought also that they had "discovered a manifestation of a disposition, on the part of some other religious societies, to follow the example of the Bethel Baptist Church to the extent of enlarging their schools so as to receive for instruction poor children generally, without restricting themselves, as heretofore, to those of their own particular congregations. A school of this description has been opened in Grace Church, under the pastoral care of the Rev. Mr. Wainwright; another, for the education of female children, by the Congregational Church in Chambers

street; and a third will soon be opened by the Dutch Church, in the large rooms in Harmony Hall, at the corner of William and Duane streets;" "and when it [the Dutch Church School] shall get in full operation, the Trustees have little doubt that they shall be under the necessity of discontinuing Free School No. 1."

So far as the location of the Dutch Church School and the intentions of its Trustees were concerned, the knowledge of a few facts would have materially allayed the fears of the Trustees of the Free School Society. Since the year 1809, when the six pay-scholars allowed the teacher were removed, up to the present day, the school has been sustained *exclusively for children whose parents were either members or habitual attendants of the Dutch Church*. The Trustees *never* entertained the idea of "conferring a gratuitous education upon poor children, without distinction of sect," which was the peculiar province of the Free School Society. From the year 1809 to 1819, the number of children to be received into the Dutch Church School was limited by Consistory to *one hundred*.

Again, the erection of *additional* school-houses was never contemplated by the Dutch Church. For seventy-six years the school had been held in Garden street; and the general occupation of this section of the city at this period by mercantile warehouses, and the consequent removal of the most of the children from the neighborhood of the school, rendered its *removal* to a more convenient locality a work of absolute necessity. And when the school was opened in Duane street, the premises in Garden street were leased for a number of years, and occupied for other purposes; and the fear expressed that the four hundred and sixty-six children attending Free School No. 1 would be withdrawn from it, to attend the Dutch Church School, was groundless, as accommodations

were provided in Duane street for no more scholars than the Trustees were restricted by Consistory to receive.

The strenuous opposition of Rev. Johnson Chase, the principal opponent to the revision of the law, as proposed by the Free School Society, was of little avail, as in the November session of 1824, the Legislature passed "an act by which that portion of the common school fund, drawn for the city of New-York, was left to the disposal of the Common Council, who were directed by it to designate to whom such distribution should from time to time be made." The committee of the Common Council to whom the subject was referred to hear and report upon the claims of the respective parties applying under this act for a share of the fund, deeming "that the school fund of the State was purely of a civil character, designed for civil purposes; and that the intrusting of it to religious or ecclesiastical bodies was a violation of an elementary principle in the politics of the State and country," "reported against distributing any portion of the fund to the schools of religious societies;" and in 1825, introduced an ordinance, which was *unanimously* adopted, directing the distribution to be made to the "Free School Society," "Mechanics' Society," the "Orphan Asylum Society," and the "Trustees of the African Schools."*

1831.—During Mr. Forrester's connection with the school, it had no female teacher, consequently the girls were not instructed in needlework.† To meet this want, Miss Eliza Duryee informed the Board, November, 1831, that an Association had been formed by several ladies for the purpose of teaching the children the ordinary branches of sewing and needlework; and it was resolved that this facility should be

* For the details of this whole subject, vide xx. An. Rep. N. Y. P. S. Soc. 1825.

† With the exception stated ante, p. 86.

afforded to the girls two afternoons in the week; this regulation existed for some time.

September 8, 1835.—The death of their late President having been announced to the Board, they unanimously

“Resolved, That in the decease of our beloved and lamented friend, Richard Duryee, we have been deprived of an able counsellor, a warm-hearted friend, and an active, useful member of this Board.

“Resolved, That the charity children of this church have sustained an irreparable loss, in his fervent prayers, affectionate admonition, and Christian example.

“Resolved, That we recognize the hand of our covenant God in taking him to his eternal rest, and bow with submission to His holy will, believing that our loss is his gain.

“Resolved, That we tender to his bereaved widow and afflicted family our sincere and warm sympathies under this painful stroke of Divine Providence, and commend them to the guidance, support, and protection of Him who hath said, ‘Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me.’

“Resolved, That a copy of the above resolutions be presented by the Secretary to his widow.”

1840.—The increase of our denomination in the city, and the growing demand for a more extended course of study than that pursued in the school, had long impressed the Trustees with the necessity of endeavoring to procure an edifice for the express accommodation of the school, and of devising such ways and means for increasing its income, that its benefits might be more greatly extended.

After mature deliberation, a communication,* prepared by the Secretary, fully expressing the unanimous views of the Board upon these subjects, was presented to Consistory.

1842.—Mr. Forrester, the Principal of the school, was now approaching the allotted period of threescore and ten.

* Vide Trus. Min. iii. 116 et seq.

For more than forty-five years, the last thirty-two of which he had spent in this school, he had been engaged in performing the arduous and responsible duties which devolve upon an instructor of youth, and the Trustees felt that he "ought to be relieved in a great measure from the bustle and noise with which he had so long been surrounded, and be suffered to enjoy his advancing age with more peace and quietness than could be expected if required to continue in his present station." They therefore recommended a division of the labors of the school, by the employment of a younger person for the general education of the children, while Mr. Forrester should be retained as catechist. In doing this, the Trustees cheerfully bore their testimony to the faithfulness of Mr. Forrester, and of their confidence in his desire to promote the welfare of the children. Those whom he had instructed in the year 1810, the first year of his connection with the school, if still living, had now attained to middle age. During this period, in the commencement of which the schools of this country were in their infancy, rapid advances had been made in the system of instruction; many new text-books had come into use, and studies had been introduced into the schools, which at an earlier period would have been deemed superfluous; and it was with the view of enabling the school to enjoy the advantages of these improvements that the Trustees proposed the above change. Consistory having taken action upon the subject, the object which the Trustees had in view was consummated in 1842 by the appointment of the present Principal. Mr. Forrester was retained as catechist, the duties pertaining to which office he faithfully performed for twelve months, when his connection with the school ceased altogether.*

* Mr. Forrester was born in the environs of the city of Edinburgh, February 25, 1775, and was baptized in the West Kirk by Sir Harry

Thirty-three years ! One generation had passed away, and another had taken its place on the stage of existence.

Forty-five years of joy and sorrow, of labor and reward ! Eternity alone can reveal the nature and importance of those influences which it is the duty and privilege of a teacher to exert, for so many years, over the hearts and minds of young immortal beings.

Many are they, now members of the body of Christ, whose religious feelings and exercises were called forth and strengthened while under his instruction ; and to him it is ever a source of grateful acknowledgment, that he has been the instrument, under God's hand, of leading so many to walk in the ways of truth.

Mr. Forrester, in withdrawing from the charge which he had so long sustained, retired in the enjoyment of the " confidence and esteem of the Trustees in his moral and Christian character, and in his desire to promote the well-being of the numerous children which had been intrusted to his care."

Though on the verge of eighty, and experiencing the infirmities of declining years, he still survives among us, a monument of the faithfulness and mercy of a covenant God.

Moncrief. In the year 1794, he set sail for America. Before reaching port, he, with a number of others, was impressed and placed on the British man-of-war, the "Africa." Subsequently, for some reason unknown to him, he was placed on board the ship Fanny, and landed October 16, at the Fly Market. He shortly afterwards located in Tappan. In the year 1795, at the age of twenty years, he commenced teaching school at Closter. Here he remained three years and a half, when he returned to the "Liberty Pole," six miles nearer to this city. Here he taught for eight years, when he was offered the charge of the school in Nassau street, opposite the Middle Dutch Church, then under the care of the Presbyterian Church. Having spent three years in this connection, he was appointed, in the year 1810, as the master of the Dutch Reformed Church School.

Heretofore, the children of both sexes had been classified together for the purpose of receiving instruction; but on the reorganization of the school in 1842, the girls were segregated, and placed under the supervision and care of Miss Frances Campbell. This was an important advantage secured to the school, the need of which had been long felt.

In the year 1844, Miss Campbell resigned her charge to take charge of a school out of the city, and Miss Henrietta Garus, who for a number of years had been a pupil in the school, was appointed to fill her place. Her marriage and retirement, in November, 1846, led to the appointment of the present efficient teacher.

Within the past seven years, Mr. John H. MaGonigle and the Misses Sarah and Rachel Mickens, from being scholars in the school, arose to the occupancy of subordinate stations as instructors in the junior classes; and the duties devolving upon them, in the capacities which they severally sustained, were rendered with efficiency and satisfaction.

It is ever a subject of regret, when any institution is deprived of the counsels, labors, and prayers of an efficient officer, through whose instrumentality its advantages have been secured and its best interests advanced.

Such a deprivation this school was called to experience in 1848, in the decease of Noah Wetmore, Esq. For the thirteen years that he had been a member of the Board of Trustees, (a period longer than any of his predecessors in office had served,) he had been its presiding officer. Possessing, in an eminent degree, those estimable qualities which ever adorn the man and the Christian, he enjoyed uninterruptedly the esteem and confidence of all who knew him. Within a few years previous to his decease, persuaded by the weight of increasing infirmities that his days of active usefulness were drawing to a close, he frequently expressed a

desire to retire from the Board ; but its members, unwilling to lose his valuable counsels and prayers, induced him to retain his seat ; and he continued to perform the functions pertaining to his office till within a few weeks of his decease. And when at last,

“ Life’s duty done, its trials o’er,”

he “ fell on sleep,” the Trustees experienced the double loss of an able counsellor and a private friend.

The institution over which he so long presided was with him an object of special interest, and memory dwells with peculiar delight on the touching, impressive, and fervent prayers which he offered in its behalf.

All the children loved him ; and when summoned to surround his bier, the remembrance of his solicitude for their spiritual welfare and of his counsels, coming as they did from a warm heart, full of fatherly kindness and love, caused many tears of heartfelt sorrow.

May his prayers for them and for the church which so long and so kindly nurtured them be answered ; and may his counsels to them be so implicitly followed that their last end may be like his !

ATTENDANCE OF THE CHILDREN ON THE SABBATH.

IN conformity with a prominent feature of this institution, which happily combines religious with intellectual education, its pupils, independent of instruction in the principles of divine truth received through the week, have ever been required to attend divine service on the Sabbath. Subsequent to the Revolutionary War, the children assembled every Sabbath at the school-room in Garden street, in ample time to proceed with their teacher to the seats provided for them in the "Old Church."

After Sabbath-schools were established in the city, they attended the one held in the Consistory building, at the corner of Nassau and Ann streets, till the year 1829, when a school was organized in the New or Middle Church; and here, under Sabbath-school instruction and the teachings of the sacred desk, they remained till the year 1840, when they occupied the gallery of the North Church, attending at the same time the Sabbath-school in Ann street. In September, 1841, a majority of the children having been found to reside north of Grand street, Consistory directed them to attend the Sabbath-school and church in Ninth street.

This institution being the only one of the kind connected with the Dutch Church, and being composed of children whose parents resided in the vicinity of the churches which they respectively attended, it became an onerous duty for the scholars to attend twice on the Sabbath, from distances ranging from Dey street to Twenty-third street, and from the North to the East river; and many communications on the

subject having been addressed to the Trustees by the parents, the Consistory, in January, 1847, granted the Board the privilege of permitting the children to attend Sabbath-school and church at those churches with which their parents were connected, and near which they resided.

This privilege is now generally enjoyed by the children, under the following regulations, which accompany each certificate :

"Resolved, That in all cases in which any pupil of the school is permitted to attend Sabbath-school and church elsewhere than at Ninth street, it shall be the duty of such child to produce a monthly certificate from his Superintendent, that he regularly attends the Sabbath-school and church with which he is connected; and it shall be the duty of the Principal of the school to report all cases of omission to this Board, accompanied with explanations of the cause."

"Resolved, That a copy of these resolutions be communicated by the Principal to parents, guardians, and Superintendents who are interested in the same."

As one great object of the school is religious instruction, the above resolutions have been adopted, that the Trustees may be assured that the Sabbath is not violated by any of the pupils of the school, but that they are in the enjoyment of religious instruction in the Sabbath-school, and under the preaching of the gospel.

THOMAS JEREMIAH, *Secretary.*

January 25, 1847.

REVENUE OF THE SCHOOL.

DURING the first thirty years of the existence of the school, its teachers, appointed by the Dutch West India Company, in connection with the Classis of Amsterdam, were remunerated from the treasury of the Colonial Government.

While the city was under the jurisdiction of the English, the support of the school devolved entirely upon Consistory. Whether its expenses, which were not very great, were defrayed by annual collections in the churches, or by a resort to such limited sources of revenue as the Church may have possessed, cannot be definitely ascertained.

On the reorganization of the school, subsequent to the Revolutionary War, commencing in 1789, collections were annually made in the three branches of the Collegiate Church. The money thus obtained was expended in clothing the children; the teacher's salary, and other expenses of the school, were defrayed from the general fund of the Church.

Subsequently, (1792,) a legacy, amounting to seven hundred and fifty dollars, was bequeathed by Elias Brevoort to Consistory, for the benefit of the school. This gave rise to an effort "to secure an independent revenue for the future advancement of the seminary;" and it was *Resolved*, "That measures be taken for establishing a fund to be put at interest." "That, in addition to testamentary and other donations which have been or may be given for the support of the school, the overplus of all moneys annually collected, after the payment of all charges, be added to the fund." "That all money received and collected for the use of the school



shall be received by the Treasurer, and paid by him, on the warrants of Consistory." In the year 1808, this was amended so as to read, "on the audit and order of the Board of Trustees only, and not otherwise." And it was further *Resolved*, (1792,) "That the Treasurer shall hereafter keep a separate and distinct account of all moneys received on account of this fund, and of their appropriation; and that both principal and interest of said moneys shall be applied invariably to the maintenance of this charity, and the promotion of its interests." The Treasurer, in his Annual Report to Consistory, renders an account of the receipts and expenditures of this fund, which report is audited by a Committee of Consistory, appointed for the purpose.

As the combined result of four different legacies,* and annual collections in the Collegiate Church, the fund of the school, in 1826, amounted to eleven thousand and twenty-seven dollars and ninety-two cents. (\$11,027 92.)

This was subsequently increased by annual collections in the Collegiate Church, so that, in 1847, the fund amounted to sixteen thousand two hundred and eighteen dollars and eight cents. (\$16,218 08.)

The purchase of the lots on Fourth street, and the erection of the school-house, exhausted \$9,260 70 of this; which, with subsequent outlays upon the building, amounting to \$561 79, leaves the amount now in the Treasurer's hands \$6,395 59.

The salaries of the teachers, the clothing of the children, fuel, books, and stationery, amounted, for the year 1852, according to the Treasurer's Annual Report, to \$2,412 72.

The income from the different sources of revenue, for the

* Elias Brevoort's, 1792, \$750; Sarah De Peyster's, 1802, \$5,392 78; Isaac Slidell's, 1804, \$831 37; Mary Bassett's, 1807, \$1,500.

same year, amounted to \$1,121 74: leaving a deficit of \$1,290 98, which was met by Consistory.

Is there not sufficient of the spirit of our godly ancestors, who founded and sustained the school for so many generations, to induce its friends, in view of the incalculable good which the institution has accomplished in days that are past; in view of its present acknowledged usefulness to the children of our Church, to make an effort to secure for it an independent fund, fully adequate to its support? We believe that there is.

LOCALITY OF THE SCHOOL.

For more than a hundred years after its establishment, the school was kept at various places in the vicinity of the Bowling-Green, apartments being hired for that purpose. The first edifice erected for its accommodation was in Garden street, in 1784, and here it remained for a period of seventy-six years; but as the congregation removed from the lower extremity of the city, the North Church became its centre; and under these circumstances, the property, No. 9 Duane street, near William street, was leased; and after undergoing some necessary alterations the school was removed thither; and a dwelling-house for the teacher (in lieu of the one vacated in Garden street) was erected in William street, east of Duane street. The Shakespeare Hotel now occupies the space formerly intervening between the school-house and the teacher's residence. Here the school remained till 1835, when it removed to No. 106 Elm street, south-west corner of Canal street, and the teacher resided No. 25 Carmine street.

From 1836 to 1841, it occupied the basement of the church corner of Broome and Greene streets, removing thence to the basement of the church on the corner of Greene and Houston streets, where it remained for one year, removing, in 1842, to the premises No. 91 Mercer street. Here it continued for five years, when a temporary provision was made for it in the basement of the Ninth Street Church, pending the erection of the present edifice.

In the beginning of the year 1840, the Trustees, impelled

by a sense of duty towards the children under their care, prepared and presented a communication to Consistory, in which their attention was drawn to the necessity of providing a suitable and permanent locality for the school, as previously mentioned, and of adopting such other reformatory measures as would be calculated to increase the efficiency of the institution over which they presided. This was the commencement of a series of efforts which secured to the school, from time to time, important advantages, and which, after a period of seven years, eventuated in the purchase of the ground in Fourth street. Immediate measures were taken to erect thereon an edifice suitable for school purposes, Messrs. PETER R. WARNER, MORTIMER DE MOTTE, and THOMAS JEREMIAH constituting the Building Committee.

Ground was broken in July, 1847, and on the 10th day of November following, Noah Wetmore, Esq., who was then, and had been for many years, the presiding officer in the Board of Trustees, commenced the opening exercises of the school in the present edifice, by commending the school in all its interests to the favor of the Almighty.

The labors and prayers of this venerable man of God, in behalf of the institution, had been many and fervent; and as he remembered God's goodness towards it in former days, and looked upon its present condition and prospects, the expression of his feelings in prayer, flowing from a confiding and grateful heart, was such that all present were deeply affected.

NAMES OF THE MEMBERS

OF THE BOARD OF TRUSTEES, FROM THE YEAR 1808 TO THE PRESENT TIME.

When appointed.

June 2, 1808,	JOHN STOUTENBURGH,*	Chairman, term expired Dec. 31, 1814.
"	"	JOHN NITCHIE, jr.,* Secretary, resigned Jan., 1813.
"	"	RICHARD DURYEE,* Chairman from Jan. 1, 1814, to Jan., 1815, when his term expired. Re-elected as Trustee and Chairman, Oct., 1831. Deceased Sept., 1835.
"	"	ISAAC HEYER,* Chairman from Jan., 1815, to the time of his decease, April, 1827.
"	"	ABRAHAM BRINCKERHOFF, Jr.,* resigned Jan., 1813.
"	"	ANTHONY DEY, resigned Feb., 1810.
"	"	JESSE BALDWIN,* resigned March, 1812.
Feb., 1810,	HUYBERT VAN WAGENEN,*	Secretary from Jan., 1813, to Jan., 1815. Term expired Dec. 31, 1817.
March, 1812.	HENRY J. WYCKOFF,*	term expired Feb., 1818.
Feb., 1813.	JOHN D. KEESE,*	term expired Jan., 1819.
"	"	JOHN V. B. VARICK,* Secretary from Jan., 1815, to Jan., 1820, when his time expired.
Jan., 1814.	JOHN KANE,*	resigned Jan., 1818.
"	1815.	MICHAEL SCHOONMAKER,* removed from the city, Oct., 1823.
"	1817.	JOHN CLARKE, M. D.,* resigned July, 1824.
"	1818.	WILLIAM HARDENBROOK, Jr., removed to Harlem, April, 1827.
Feb., 1818.	JOHN VAN VECHTEN,*	deceased Oct. 13, 1821.
Jan., 1819.	JEROMIUS JOHNSON,*	Secretary, Jan., 1820, resigned July, 1824.
March, 1820.	PETER I. NEVIUS,	resigned Sept., 1821.
Sept., 1821.	JOHN A. LENT,*	deceased Oct. 13, 1821.
Nov., 1821.	TIMOTHY HUTTON,*	resigned July, 1824.
"	"	OBADIAH HOLMES, resigned July, 1824.
Oct., 1823.	ABRAHAM VAN NEST,	resigned March, 1826.
July, 1824.	ABRAHAM BLOODGOOD,*	resigned March, 1826.

* Deceased.

When appointed.	
July, 1824,	JAMES C. ROOSEVELT,* Chairman, April, 1827, resigned July, 1831.
“ “	JOHN NEXSEN,* resigned July, 1831.
“ “	ISAAC YOUNG, Secretary, July, 1824, resigned July, 1831.
March, 1826.	JOHN I. LABAGH,* resigned July, 1831.
“ “	STEPHEN VAN BRUNT,* deceased Feb., 1828.
May, 1827.	PETER STAGG,* resigned July, 1831.
“ “	THEOPHILUS ANTHONY, resigned July, 1831.
April, 1828.	JOHN OOTHOUT, resigned July, 1831.
Oct. 6, 1831.	JOHN CLARK,* resigned Dec., 1834.
“ “	JOHN LIMBERGER,* resigned Nov., 1836.
“ “	JAMES V. H. LAWRENCE, Secretary, Oct., 1831, resigned July, 1836.
“ “	JAMES WARD, term expired Feb., 1844.
“ “	JAMES VAN ANTWERP, resigned Jan., 1834.
Feb., 1834.	REUBEN VAN PELT, resigned March, 1839.
Jan., 1835.	DAVID L. HAIGHT,* resigned Feb., 1839.
Feb., 1835.	NOAH WETMORE,* Chairman from Sept., 1835, to his decease, July 12, 1848.
Oct., 1835.	JAMES SUYDAM, resigned July, 1836.
Sept., 1836.	JOSEPH V. VARICK,* removed from the city Oct., 1838.
“ “	JAMES SIMMONS, Secretary, Sept., 1836, removed from the city Aug., 1839.
	PETER R. WARNER,† Secretary, Sept., 1839, resigned on account of protracted illness, Oct., 1843. Reëlected to Board, Feb., 1844. Secretary from Feb. 1845, to Feb., 1846. Resigned, Feb., 1848. Reëlected to the Board, Oct., 1852, and elected Chairman, February, 1853.
Nov., 1838.	JOHN I. BROWER,† term expired Feb., 1846. Re-elected Dec., 1849.
Feb., 1839.	VALENTINE VAN DE WATER, term expired Feb., 1845.
Sept., 1839.	CHARLES DEVOE, Chairman, July, 1848, removed to Michigan, 1850.
“ “	JOHN I. DE FOREEST, resigned Jan., 1842.
Jan., 1842.	JAMES D. OLIVER, term expired Feb., 1846.
Oct., 1843.	JOHN ACKERMAN, Secretary from Dec., 1843, to Feb., 1845. Resigned April, 1849.

* Deceased.

† Present members of the Board.

When appointed.

Feb., 1845.	MORTIMER DE MOTTE, term expired Feb., 1851.
“ 1846.	THOMAS JEREMIAH, Secretary from March, 1846, till his term expired, Feb., 1852.
“ “	EDWARD L. BEADLE, M. D.,† Chairman from Nov., 1850, to Feb., 1853.
April, 1848.	JOHN VAN NEST.†
Feb., 1849.	HUYBERT VAN WAGENEN, Jr.,* deceased Sept. 10, 1850.
April, 1849.	GEORGE ZABRISKIE,* deceased Aug., 1849.
Oct., 1850.	GEORGE S. STITT,† Secretary from March, 1852, to Feb., 1853.
“ “	CHARLES S. LITTLE.†
April, 1851.	HENRY OOTHOUT, resigned Sept., 1852.
Feb., 1852.	GAMALIEL G. SMITH,† Secretary, Feb., 1853.

The stated meetings of the Board of Trustees were held, from 1808 to 1824, in the Consistory-chamber, Garden street. From 1824 to 1843, in the Consistory-chamber, corner of Nassau and Ann streets. From January, 1843, to February, 1846, at the school-rooms in Mercer street. From March, 1846, to November, 1847, in the Consistory-room, Fourth street; and since December, 1847, they have been held in the present school-rooms.

* Deceased.

† Present members of the Board.

THE SCHOOL:

ITS PRESENT CONDITION, COURSE OF STUDY, ETC.

THE building No. 183 Fourth street, erected for the express accommodation of the school, and which it at present occupies, is a substantial brick edifice, forty feet front by forty-five feet deep.

The main room on the first floor is occupied by the Boys' Department; adjacent to which are two class-rooms, and a wardrobe for their accommodation.

The second floor is occupied by the Girls' Department. It consists of one large room and four class-rooms. In one of these the Trustees hold their stated meetings; and its walls are occupied with specimens of drawings and ornamental needlework executed and presented by the graduates of the institution; and also with frames containing their daguerreotypes, from the establishment of ABRAHAM BOGARDUS, Greenwich street.

The rooms on the third floor are appropriated to exercises in sewing, drawing, etc.

Outline maps are delineated on the walls of the school-rooms, and each department is supplied with the Croton water.

The Trustees of the institution, desirous of providing for the children the means of enriching their minds with profitable reading, and of cultivating among them a taste for literary pursuits, induced a number of its friends to contribute funds sufficient to procure not only a list of miscellaneous

works adequate at that time (1843) to the wants of the school, but also some astronomical apparatus. The number of volumes in the library has since been augmented by some valuable works donated by Hon. James W. Beekman.

Number of Scholars.—Previous to the Revolutionary War, the greatest number of children in the school at any one period was thirty. Subsequently, (1783,) when the ravages of war had unsettled every thing relating to educational affairs, and the resources of the Church were limited, the school reorganized with ten scholars.

In 1786, the number of pupils was limited to twelve.

" 1789,	"	"	"	"	thirty.
" 1791,	"	"	"	"	fifty.
" 1800,	"	"	"	"	seventy.
" 1808,	"	"	"	"	seventy-two.
" 1809,	"	"	"	"	one hundred.

Up to this date, as a general thing, the Principal had enjoyed the privilege of having *pay*-scholars, in addition to the numbers above given; but none of that class have been received since.

In 1819, the limit was extended to one hundred and ten; which number, however, was not complete till the year 1842: Subsequently, the number of applicants for admission greatly increased. This fact, coupled with the earnest desire of the Trustees to extend the peculiar privileges of the school to as many pupils as the building would accommodate, led, in the beginning of 1850, to the simultaneous admission of forty new scholars: thus establishing the present limit of *one hundred and fifty*.

Qualifications for Admission into the School.—During the greater part of the first one hundred and seventy-five years of the existence of the school, its doors were open to all the citizens who wished to have their children educated therein.

But as our denomination increased in the city, by the formation of different congregations issuing from the Collegiate Church, it was found necessary to confine the privileges of the school to those whose ancestors had been its liberal supporters; and the common schools having sprung into existence, those precluded were not left destitute of the means of education. The school is therefore now, from necessity, maintained exclusively for the children of those persons who are either communing members, or habitual attendants, of some church in our denomination; a certificate to that effect, signed by the pastor, being required from the applicant.

All the children are required to attend Sabbath-school and church, at one of the churches of our denomination, under the regulations prescribed.*

This feature of the school must commend itself to every reflecting mind; for the habitual attendance of youth, for many years, upon Sabbath-school instruction and the services of the sanctuary, will, by the influences thereby exerted upon their hearts and consciences, almost invariably preclude them from swelling the hordes of those who now find pleasure in the desecration of the holy Sabbath, reverencing neither it nor its God.

CURRICULUM OF STUDY.

READING, ORTHOGRAPHY, AND DEFINITIONS.

PENMANSHIP.

ARITHMETIC AND BOOK-KEEPING.

GEOGRAPHY.

GRAMMAR.

HISTORY OF THE UNITED STATES.

UNIVERSAL HISTORY.

COMPOSITION.

* Vide ante, p. 106.

ASTRONOMY.

PHYSIOLOGY.

BOTANY.

ELOCUTION.

PLAIN AND ORNAMENTAL NEEDLEWORK.

DRAWING.

CATECHISM.

For the past sixty years, at first quarterly, and subsequently semi-annually, in April and October, the school has been examined by the Board of Trustees and the Consistory. During the past ten years, an annual exhibition has been given, consisting of examinations in the various branches taught, and of exercises in declamation and vocal music. On these occasions, also, premia are distributed to those pupils who have distinguished themselves by diligence in their studies, and correct deportment; and the "Honors" of the school are presented to those children who may be graduating from it. These Honors consist of a Bible; a psalm-book, containing the Catechism and Liturgy of our Church; and a mounted Testimonial,* signed by the officers of the Board of Trustees.

The extent and thoroughness of the instruction imparted, the correct habits induced, and the integrity of their moral character, have acquired for the children a worthy reputation. Of late years, the demand for clerks and apprentices, from

* These testimonials, originally written, were first presented in 1792. In 1827, they were printed from a copperplate engraved expressly for the purpose. The Bible was added in 1809, and the psalm-book in 1812. Many individuals who hold these honors are now maintaining, by their integrity and usefulness, a high rank as merchants, artisans, and members of the learned professions; among whom may be found the names of a few in the ministerial calling. Books were first distributed as premia in 1810.

among merchants and others, mostly connected with the Dutch Church, has exceeded the ability to supply them. Many children have thus obtained desirable situations with individuals, in whose employ no fear is entertained of the corruption of their moral principles; and of the whole number of those who have graduated within the past ten years, and entered upon the active duties of life, not one, so far as is known, has failed to sustain a reputation for intelligence, ability, and moral worth. And it is a happiness to know that several of them, under the influences of the Holy Spirit, have embraced the truth inculcated and early impressed, and are now wielding their influence for the advancement of their Saviour's cause.

Thus fruit abounds to the praise of Him who has watched over and guided this institution amidst all the vicissitudes of changing time, till it now stands a venerable monument of the past, yet possessed of pristine vigor to meet the claims of the future; contemplating, as the true idea of education, the simultaneous and harmonious development of the moral, intellectual, and physical powers; coöperating in rendering efficiency to the instructions of home and the sanctuary; preparing the future citizen for usefulness and happiness here and hereafter, and imparting light to the future saint, whose influence shall be on the side of truth, and whose fervent prayer will go up to the God of love and grace, for the hastening of the day when "*wisdom and knowledge shall be stability of the times,*" and for the fulfilment to His Church of the promise of the covenant-keeping God: "*All thy children shall be taught of the Lord.*"









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